



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

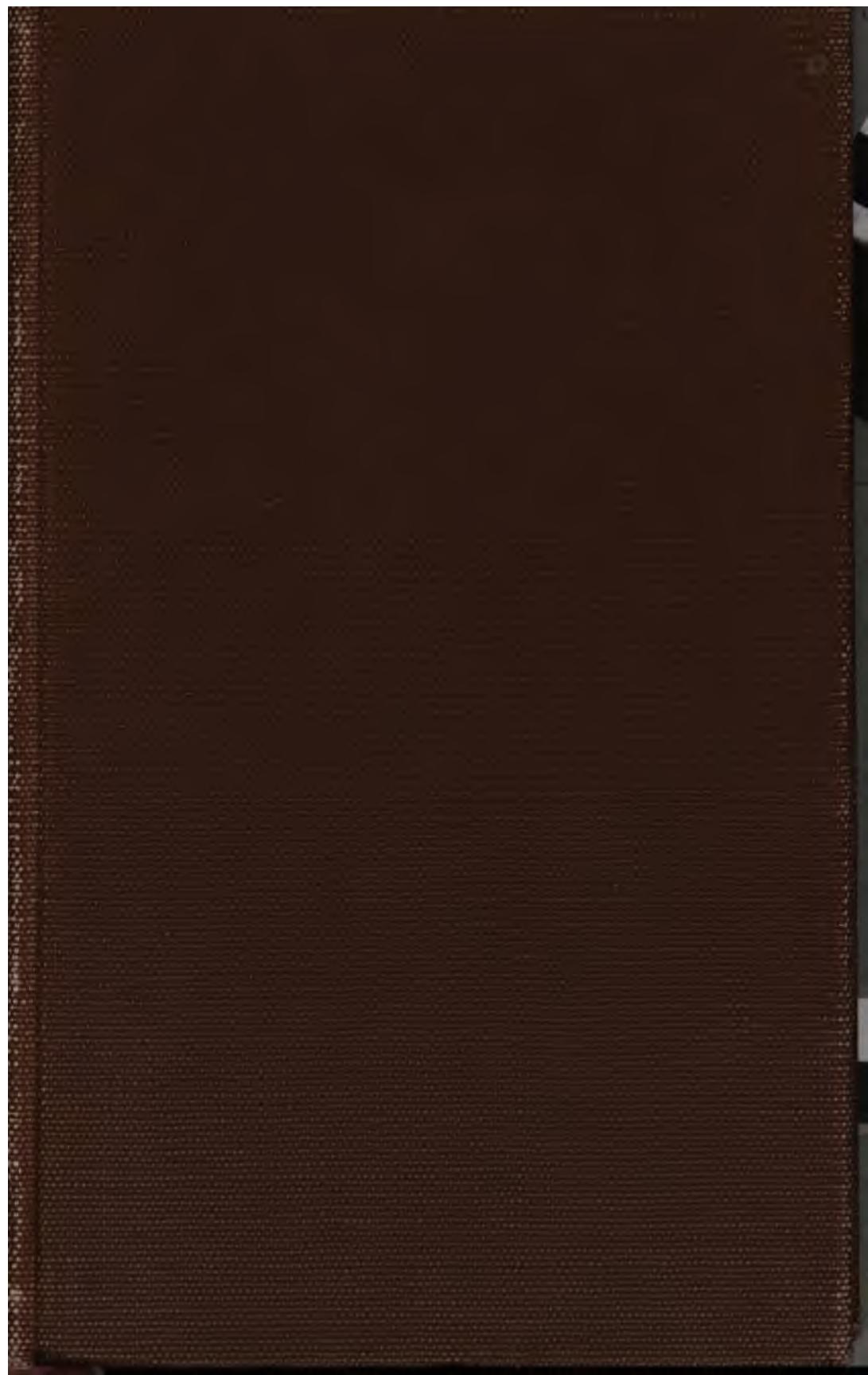
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

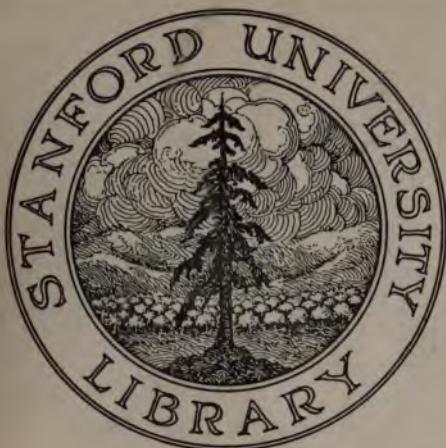
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





GIFT OF

Dr. A. G. Kennedy





Aelfric's Lives of Saints.

Agents for the sale of the Early English Text Society's Publications.

DUBLIN : WILLIAM McGEE, 18 Nassau Street.

EDINBURGH : T. G. STEVENSON, 22 South Frederick Street.

GLASGOW : OGLE & Co., 1 Royal Exchange Square.

BERLIN : ASHER & Co., Unter den Linden, 20.

NEW YORK : C. SCRIBNER & Co.; LEYPOLDT & HOLT.

PHILADELPHIA : J. B. LIPPINCOTT & Co.

Aelfric's Lives of Saints,

BEING

A Set of Sermons on Saints' Days formerly observed
by the English Church,

EDITED FROM MANUSCRIPT JULIUS E. VII IN THE COTTONIAN
COLLECTION, WITH VARIOUS READINGS FROM
OTHER MANUSCRIPTS,

BY THE

REV. WALTER W. SKEAT, M.A.

Elrington and Bosworth Professor of Anglo-Saxon in the University of Cambridge.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY N. TRÜBNER & CO., 57 AND 59 LUDGATE HILL.

—
MDCCLXXXI.

76.

OXFORD:

BY E. PICKARD HALL, M.A., AND J. H. STACY,
PRINTERS TO THE UNIVERSITY.

PRELIMINARY NOTICE.

ÆLFRIC's Lives of Saints, now for the first time printed, may practically be regarded as forming a 'third series' of Ælfric's Homilies. The first series was printed for the Ælfric Society in 1844, with the title—'The Homilies of the Anglo-Saxon Church. The First Part, containing the Sermones Catholici, or Homilies of Ælfric, in the original Anglo-Saxon, with an English Version. Vol. I. By Benjamin Thorpe, F.S.A.' The second series was printed for the same society in 1846, with precisely the same title, excepting only the substitution of 'Vol. II.' for 'Vol. I.'

The use of the phrase 'The First Part' in the above title is remarkable, since we are not told what the 'Second Part' was to be, nor did any 'Second Part' ever appear. However, in the list of Ælfric's works given in the Preface to vol. i., there is mention of 'A Collection of Homilies on the Saints' days observed by the Anglo-Saxon Church.' It would therefore seem as if Mr. Thorpe had at one time the intention of publishing a second part, which most likely would have contained the Lives which I have now undertaken to edit for the Early English Text Society.

Instead of 'second part,' I employ the term 'third series,' because it better describes the exact state of the case. Mr.

Thorpe's first volume gives us a 'first series,' extending over nearly a whole year, from Christmas to the second Sunday in Advent. His second volume gives us a 'second series,' again commencing at Christmas, and coming down to the Deposition of St. Martin (Nov. 11); followed by a few occasional homilies and some prayers. This enables us at once to understand *Ælfric's* allusion to his 'two former books' in his own preface to the present work; see page 3, l. 7. In like manner, the Lives of Saints are arranged nearly in the order of the calendar, and present us with a 'third series'; though they were doubtless intended to constitute an independent work, and are written, on the whole, in a more poetical and less didactic style.

There is only one good MS. which could be taken as the foundation for the text, to which I have, accordingly, adhered throughout. This is the MS. marked Julius E. vii, in the Cottonian collection in the British Museum. But I have taken the opportunity of collating other MSS., wherever any other copies of the Lives exist, giving all the various readings in foot-notes, with the exception of a few late spellings that are, comparatively, of no value. The number of copies of each Life is given at the head of each, with an explanation of the symbols denoting the MSS.¹.

I have to remark that MS. O. (Otho, B. x) and MS. V. (Vitellius, D. xvii) are both very much injured by fire, many leaves being lost and destroyed. By help of the printed text, I have been enabled to give several good readings from them in passages which, without such assistance, are hardly legible. Many of the Lives are written in a loose sort of alliterative

¹ Tables exhibiting *all* the copies of *all* of *Ælfric's* Homilies are printed in the Seventh Report of the E. E. T. S. for 1871. In the table of Homilies in MS. Julius, E. vii., the first homily is marked as being 'unique.' But it appears that this is not exactly the case, since the homily in MS. Bodley 343, no. lxxv, fol. 155 (Wanley, p. 24), though beginning with different words, is practically the same thing. It is, however, a very late and inferior copy, from the various readings in which little is to be gathered. Yet I was glad to see that it contains the word *wile*, which, at p. 20, l. 170, I had inserted, by conjecture, to complete the sense.

verse ; and, as the scribe, in general, has taken pains to mark off the lines by the insertion of points, I have printed them accordingly. The attempt to introduce alliteration has affected the style, and it is worth while to point this out by a different mode of printing. Those who prefer to consider the text as being all equally in prose can do so, by disregarding the division into lines. In the *first* homily (for such it is), there is no attempt at verse of any kind ; but in most of the narratives some attempt at embellishment is very evident.

The text is printed precisely as it stands in the MS., unless in any case express notice to the contrary is given. This remark applies particularly to the accents and the punctuation. The very few contractions are expanded in the usual manner, the expansions being denoted by the use of italic letters. The sole exception to this rule is that the word 'and' is printed in roman type, though in the MS. it is always denoted by the usual symbol. Moreover, Latin quotations are printed in italics for the sake of distinctness, though written, in the MS., in the same characters as the rest of the text.

The modern English version of the Homilies, though revised by myself, is almost entirely the work of Miss Gunning, of Cambridge, and Miss Wilkinson, formerly of Dorking, who with great perseverance have translated not only most of the text as contained in this first part, but nearly all of the remaining Lives belonging to the same series¹. For their kind and valuable assistance I am very grateful, as it has enabled me to proceed with the work in the midst of many other engagements.

¹ For the translations of the Lives of St. Eugenia, St. Julian, St. Lucy, and some others (as elsewhere noted), I am wholly responsible.

ÆLFRIC'S HOMILIES.

THIRD SERIES.

ÆLFRIC'S HOMILIES.

[Cotton MS. Julius E. VII, leaf 1.]

INCIPIT PRAEFATIO HUIUS LIBRI.

HUNC QUOQUE CODICEM TRANSTULIMUS DE LATINITATE AD usitatam¹ Anglicam sermocinationem, studentes aliis prodesse edificando ad fidem lectione huius narrationis quibus-cumque placuerit huic operi operam dare, siue legendō, seu Audiendo; quia 4 estimo non esse ingratum fidelibus. Nam memini me in duobus anterioribus libris posuisse passiones uel uitas *sanctorum* ipsorum, quos gens ista caelebre colit cum ueneratione festi diei, et placuit nobis in isto codicello ordinare passiones etiam uel uitas *sanctorum* 8 illorum quos non uulgas sed coenobite officiis uenerantur. Nec tamen plura promitto me scripturum hac lingua, quia nec conuenit huic sermocinationi plura inseri; ne forte despectui habeantur margarite *christi*. Ideoque reticemus de libro uitæ¹ patrum, in 12 quo multa subtilia habentur quæ non conueniunt aperiri laicis, nec nos ipsi ea quimus implere. Illa uero que scripturus sum suspicor non offendere audientes, sed magis fide torpentes recreare hortationibus, quia martyrum passiones nimium fidem erigant 16 languentem. Unum cupio sciri hoc uolumen legentibus, quod nollem alicubi ponere duos imperatores siue cesares in hac narra-

¹ MS. usitatem.

² MS. uita.

ÆLFRIC'S HOMILIES.

HERE BEGINNETH THE PREFACE TO THIS BOOK.

THIS book also have I translated from the Latin into the usual English speech, desiring to profit others by edifying them in the faith whenever they read this relation, as many, namely, as are pleased to study this work, either by reading or hearing it read; for I think it is not displeasing to the faithful. For I call to mind that, in two former books, I have set forth the Passions or Lives of those saints whom that illustrious nation celebrates by honouring their festival, and it has [now] pleased me to set forth, in this book, the Passions as well as the Lives of those saints whom not the vulgar, but the monks, honour by special services. I do not promise, however, to write very many in this tongue, because it is not fitting that many should be translated into our language, lest peradventure the pearls of Christ be had in disrespect. And therefore I hold my peace as to the book called *Vitæ Patrum*, wherein are contained many subtle points which ought not to be laid open to the laity, nor indeed are we ourselves quite able to fathom them. But I think that those things which I am now going to write will not at all offend the hearers, but will rather refresh by their exhortations such as are slothful in the faith, since the Passions of the Martyrs greatly revive a failing faith. I desire that one point should be especially noted by them that read this book, viz. that I do not like in any passage to speak of *two* emperors or Caesars in the story *at the same time*,

tione simul, sicut in latinitate legimus; sed unum imperatorem in persecutione martyrum ponimus ubique; Sicut gens nostra uni 20 regi subditur, et usitata est de uno rege non de duobus loqui. Nec potuimus in ista translatione semper uerbum ex uerbo transferre, sed tamen sensum ex sensu, sicut inuenimus in sancta scriptura, diligenter curauimus uertere Simplici et aperta locutione 24 quatinus proficiat Audientibus. Hoc sciendum etiam quod prolixiores passiones breuiamus uerbis, non adeo sensu, ne fastidiosis ingeratur tedium si tanta prolixitas erit in propria lingua quanta est in latina; et non semper breuitas sermonem deturpat sed 28 multotiens honestiorem reddit. Non mihi inputetur quod diuinam scripturam ¹ nostrae lingue infero, quia arguet me praecatus multorum fidelium et maxime æpelwerdi ducis et ædelmeri nostri, qui ardenterissime nostras interpretationes Amplectuntur lectitando; sed 32 decreui modo quiescere post quartum librum A tali studio, ne superfluus iudicer.

ALFRIC GRET EADMODLICE ÆDELWERD EALDORMAN and ic secge þe leof. þæt ic hæbbe nu gegaderod on þyssere béc 36 þæra halgena þrowunga þe me to onhagode on englisc to awendene. for þan þe ðu leof swiðost and æðelmær swylcera gewrita me bædon. and of handum gelæhton eowerne geleafan to getrym-menne. mid þære gerecednysse. þe ge on eowrum gereorde næfdon 40 aér. Þu wast leof þæt we awendon on þam twam ærrum bocum þæra halgena þrowunga and lif. þe angel-cynn mid freols-dagum wurþað. Nu ge-wearð us þæt we þas bóc be þæra halgena ðrowungum and life. gedilhton þe mynster-menn mid heora þenungum 44 betwux him wurðiað.

Ne secge we nán þineg niwes on þissere gesetnysse.

forþan ðe hit stod gefyrn awritten

on ledenbocum þeah þe þa læwedan men þæt nyston.

48

¹ leaf 1, back.

as we read of in the Latin; but I everywhere speak of *one* emperor as being concerned in the persecution of the martyrs; just as our own nation is subject to *one* king, and is accustomed to speak of one king, and not of two. Nor am I able, in this translation, to render everything word for word, but I have at any rate carefully endeavoured to give exact sense for sense, just as I find it in the holy writing, by means of such simple and obvious language as may profit them that hear it. It is to be further noted that I abridge the longer narratives of the Passions, not as regards the sense but in the language, in order that no tediousness may be inflicted on the fastidious, as might be the case if as much prolixity were used in our own language as occurs in the Latin; and we know that brevity does not always deprave speech but oftentimes makes it more charming. Let it not be considered as a fault in me that I turn sacred narrative into our own tongue, since the request of many of the faithful shall clear me in this matter, particularly that of the governor *Æthelwerd*, and of my friend *Æthelmer*, who most highly honour my translations by their perusal of them; nevertheless I have resolved at last to desist from such labour after completing the fourth book, that I may not be regarded as too tedious.

Ælfric humbly greeteth alderman *Æthelwerd*, and I tell thee, beloved, that I have now collected in this book such Passions of the Saints as I have had leisure to translate into English, because that thou, beloved, and *Æthelmær* earnestly prayed me for such writings, and received them at my hands for the confirmation of your faith by means of this history, which ye never had in your language before. Thou knowest, beloved, that we translated in the two former books the Passions and Lives of the saints which the English nation honoureth with festivals; now it has seemed good to us that we should write this book concerning the sufferings and lives of the Saints whom monks in their offices honour amongst themselves.

We say nothing new in this book,
because it has stood written down long since
in Latin books, though lay-men knew it not.

Nelle we eac mid leasungum þyllie licctan .
 forþan þe geleaffulle fæderas and halige lareowas
 hit awriton on leden-spræce . to langum gemynde .
 and to trymminege þam towerdum mannum . 52

Sum witega clypode þurh þone halgan gast and cwæð . Mirabilis-
 deus in sanctis suis . et cet. Wundorlic is god on his halgum .
 he sylf forgifð mihte and strengðe his folce . gebletsod is he god .
 We awritað fela wundra on þissere béc . forþan þe god is wundor- 56
 lic on his halgum swa swa we aér sædon . and his halgena wundra
 wurðiað hine . forþan þe he worhte þa wundra þurh hí .

An woruld-cyningc hæfð fela þegna
 and mislice wicneras . he ne mæg beon wurðful cyningc 60
 buton he hæbbe þa gefjincðe þe him gebyriað .
 and swylce þening-men . þe þeawfæstnysse him gebeodon .
 Swa is eac þam ¹ ælmihtigan gode þe ealle þincg gesceop .
 him gerisð þæt he hæbbe halige penas 64
 þe his willan gefyllað . and þæra is fela
 on mannum anum þe he of middan-earde geceas .
 þæt nan bocere ne mæg þeah he mycel cunne .
 heora naman awritten . forþan þe hí nat nan man . 68

Hi synd ungeryme swa swa hit gerisð gode .
 ac we woldon gesettan be sumum þas bóc .
 mannum to getrymminge . and to munde us sylfum .
 þæt hí us þingion to þam ælmihtigan gode . 72
 swa swa we on worulde heora wundra cyðað .
 Ic bidde nu on godes naman gif hwa þas bóc awritan wille .
 þæt he hí wél gerihte be þære bysne . and þær namare betwux
 ne sette þonne we awendon . 76

UALE IN DOMINO .

¹ leaf 2.

Neither will we feign such things by means of falsehoods,
because devout fathers and holy doctors
wrote it in the Latin tongue, for a lasting memorial,
and to confirm the faith of future generations.

A certain prophet cried by the Holy Ghost, and said '*Mirabilis Deus in Sanctis suis*, et cetera : 'wonderful is God in His Saints ; He shall give power and strength unto His people ; blessed is God.' We shall describe many wonders in this book, because God is wonderful in His Saints, as we said before, and the miracles of His Saints glorify Him, because He wrought them by their means.

An earthly king hath many servants
and divers stewards ; he cannot be an honoured king
unless he have the state which befitteth him,
and as it were serving-men, to offer him their obedience.
So likewise is it with Almighty God who created all things ;
it befitteth Him that He should have holy servants
who may fulfil His will, and of these there are many
even amongst mankind whom He chose out of the world,
so that no scribe, though he know much,
may write their names, because no man knoweth them.
They are innumerable, as befitteth God ;
but we desire to write this book concerning some of them,
for the encouragement of other men and for our own security,
that they may intercede for us with Almighty God,
even as we on earth make known their miracles.

I pray now in God's name, if any man desire to transcribe this book, that he correct it well according to the copy ; and set down therein no more than we have translated.

Farewell in the Lord.

[leaf 2, back.]

INCIPIUNT CAPITULA.

- I. DE NATIUNITATE CHRISTI.
- II. De Sancta Eugenia.
- III. De Sancto Basilio.
- III. DE Sancto Iuliano *et* basilissa.
- V. DE Sancto Sebastiano.
- VI. DE Sancto Mauro.
- VII. DE Sancta Agnete.
- VIII. DE Sancta Agatha.
- [IX.] Et sancta lucia¹.
- VIII. [X.] DE Cathedra sancti petri.
- X. [XI.] DE xl. militibus.
- XI. [XII.] DE capite Ieiunii.
- XII. [XIII.] DE Oratione moysi.
- XIII. [XIV.] DE Sancto Georgio.
- XIII. [XV.] DE Sancto Marco euangelista.
- XV. [XVI.] DE Memoria sanctorum.
- XVI. [XVII.] DE Auguriis.
- XVII. [XVIII.] DE libro regum.
- XIX². De sancto Albano.
- XX. DE Sancto æðeldryða.
- XXI. DE Sancto swyðuno.
- XXII. DE Sancto Appollonare.
- XXIII. DE VII.tem Dormientium (*sic*).
- XXIII. DE Abdone *et* senne.
- XXV. DE Machabeis.
- XXVI. DE Sancto Oswaldo.
- XXVII. DE Sancta cruce.
- XXVIII. DE Legione thebeorum.
- XXIX. DE Sancto Dionisio.

¹ These two, St. Agatha and St. Lucy, are counted as one, which throws out the numbering as far as Chapter XVIII.

² Here a number is missed, but it brings the numbering right again.

HERE BEGIN THE CHAPTERS.

- I. Of the Nativity of Christ. (Dec. 25).
- II. Of Saint Eugenia. (Dec. 25).
- III. Of Saint Basil. (Jan. 1).
- IV. Of Saint Julian and Basilissa. (Jan. 9; *called* Jan. 13).
- V. Of Saint Sebastian. (Jan. 20).
- VI. Of Saint Maurus. (Jan. 15).
- VII. Of Saint Agnes. (Jan. 21).
- VIII. Of Saint Agatha; (Feb. 5).
- IX. and Saint Lucy. (Dec. 13).
- X. Of the chair of Saint Peter. (Feb. 22).
- XI. Of the Forty Soldiers. (Mar. 9).
- XII. Of the beginning of the Fast. (Ash Wednesday).
- XIII. Of the Prayer of Moses.
- XIV. Of Saint George. (Apr. 23).
- XV. Of Saint Mark the Evangelist. (Apr. 25).
- XVI. Of the memory of the Saints.
- XVII. Of Auguries.
- XVIII. Of the Book of Kings.
- XIX. Of Saint Alban. (June 22).
- XX. Of Saint *Æ*lfric. (June 23).
- XXI. Of Saint Swythun. (July 2).
- XXII. Of Saint Apollinaris. (July 23).
- XXIII. Of the Seven Sleepers. (July 27).
- XXIV. Of Abdon and Sennen. (July 30).
- XXV. Of the Machabees. (Aug. 1).
- XXVI. Of Saint Oswold. (Aug. 5).
- XXVII. Of the Holy Cross. (Sep. 14).
- XXVIII. Of the Theban Legion. (Sep. 22).
- XXIX. Of Saint Dionysius (Denis; Oct. 9).

XXX. DE *Sancto Eustachio*.
 XXXI. DE *Sancto Martino*.
 XXXII. DE *Sancto Eadmundo*.
 XXXIII. DE *Sancta eufrosia (sic)*.
 XXXIII. DE *Sancta cæcilia*.
 XXXV. DE *Crisanto et daria*.
 XXXVI. DE *Sancto Thoma Apostolo*.
 XXXVII. DE *Interrogationibus sigewulfi presbyter[i]*.
 XXXVIII. DE *Falsis diis*.
 XXXVIII. DE *xii. Abusiuis*.

I.

[leaf 3, back. There seems to be no other copy of this Homily.]

UIII KALENDAS IANUARII. NATIUITAS DOMINI
NOSTRI IESU CHRISTI.

MEEN ÐA LEOFESTAN HWILON ÁER WE SÆDON EOW HÚ URE hælend
crist on þisum dæge on soðre menniscnysse acenned wæs of
þæm halgan mædene mariæ. Nu wylle we swa þeah for ȝyses
dæges mærðe eower mód mid þære gastlican lare onbryrdan eow tó 4
blisse þurh góð¹. Sume gedwól-ménn wæron þuruh deoful beswic-
ane swa þæt hi cwaðon þæt crist godes sunu nære æfre mid þam
halgan fæder wuniende. ac wære súm tíma. áer þan þe he acenned
wære. ac þæt halige godspéll hæfð oferswiðod swylcera gedwolena 8
andgit for-oft. Þa iudeiscan axodon crist hwæt he wære. Ða
andwyrde he him þus. Ego súm principium. qui et loquor
uobis. Ic eom angínn. þe eow to spræce. Nu ge habbað gehered
hu se hælend be him sylfum spræc. þæt hé is ordfruma. and angin 12
ealra þinga. mid his heofonlican fæder. and mid þam halgan gaste.
Se fæder is ángin. and se sunu ís angin. and se halga gást ís angin.
ac hí ne synd na þeo anginnu. ac hí ealle þry synden án angin.

¹ Probably an error for god.

- XXX. Of Saint Eustace. (Nov. 2).
- XXXI. Of Saint Martin. (Nov. 11).
- XXXII. Of Saint Edmund. (Nov. 20).
- XXXIII. Of Saint Euphrasia. (Feb. 11).
- XXXIV. Of Saint Cecilia. (Nov. 22).
- XXXV. Of Crisantus and Daria. (Dec. 1).
- XXXVI. Of Saint Thomas the Apostle. (Dec. 21).
- XXXVII. Of the Questions of Sigewulf the Priest.
- XXXVIII. Of False Gods.
- XXXIX. Of the Twelve Abuses.

I.

DECEMBER 25. THE NATIVITY OF OUR
LORD JESUS CHRIST.

MEN beloved, we told you erewhile how our Saviour Christ was on this day born in true human nature of the holy Virgin Mary. Nevertheless, we now desire, for the honour of this day, to stir up your minds by ghostly teaching for your happiness, by the grace of God. There were certain heretics beguiled by the devil, so that they said that Christ the Son of God was not eternally dwelling with the Holy Father, but there was a certain time (period) before He was born; but the holy Gospel hath full oft surpassed the understanding of such heretics. The Jews asked Christ who He was; then answered He them thus: *Ego sum principium qui et loquor vobis*: 'I who speak unto you am the beginning.' Now have ye heard how Jesus spake of Himself, that He is the Originator and Beginning of all things, together with His Heavenly Father and with the Holy Ghost. The Father is the Beginning, and the Son is the Beginning, and the Holy Ghost is the Beginning; they are not three Beginnings, but they all three are one Beginning, and One

and án aelmihtig god æfre únbegunnen . and úngeændod . ac se man 16
 wét¹ þe wyle habban aenig þineg aér anginne . forjan ðe seo halige
 þrynnes . is anginn . and án scyppend ealra gesceafta and nan þing
 næs ne nys wuniende þe se an wyrhta ne gesceope ; Gif hwylc gedwola .
 oððe awoffod man . wyle furðor smeagen and þæt anginn oferstigan . 20
 mid dysilicere dyrstignesse . þonne bið he þam men gelic þe arærþ
 sume heage hlæddre . and stihð be þære hlæddre stapum . oðþæt he to
 ðæm ænde became . and wylle þonne git stigan ufor . astihð þonne bu-
 ton stapum . oð þæt he stedeleas fylþ mid mycclum wyrsan fylle swa 24
 he furðor stáh . Ðreo þing synd on middanearde . án is hwilwend-lic .
 þe hæfð aegðer ge ordfrumman ge ende . þæt synd nyten . and
 ealle sawul-lease þing þe on-gunnan þa þa hí god gesceop . and æft
 geændiað and to nahte² gewurðaþ. Oðer þing ís ece . swa þæt hit 28
 hæfð ordfruman . and næfð nenne ende . þæt synd aenglas and manna
 saula . þe ongunnen ða þa hí god gesceop . ác hí ne ge-endiað næfre .
 Ðridde þing ís ece . swá þæt hit næfð naðor ne ordfruman ne ende .
 þæt ís se ána aelmihtiga god on þrynnesse . and ón annysse . æfre 32
 wuniende un-asmeagendlic . and un-asæcgendlic. Se fæder ís angin .
 of nanum oðrum . and se sunu ís angin . æfre of þam fæder acenned .
 and se halga gast ís angin . æfre of þam fæder . and of þam sunu . na
 acenned ác forð-stæppende forðan þe se sunu is þæs fæder wísdom . 36
 of him . and mid him . and se halga gast ís heora begra wylle . and
 lufu . of him bam . and mid him bam. On ðisne enne god wé sceolon
 gelefan . and hine mid weorcum wurðian . forðan . þe ealle þa
 halgan béc aegðer ge on þære ealdan . aé . ge on þære níwan soðlice 40
 sprecað be þære halgan ðrynnysse . and soðre annysse. Þæs án scy-
 pend wát ealle þing . and gesihð ge þæt gedón ís . ge þæt þe ná ís .
 ge þæt ðe to-weard ís . ne he nán þing ne for-gít . ne him nan þing
 ætfleon ne mæg. Ne ón-dret he him nanes þinges . forðan þe he 44
 næfð nenne riccran . ne furðon nanne him geliene. Symble he bið
 gyfende . and he ne wanað swa-það nan þing hís . ne him nanes
 þinges nis neod-þearf. Symble he bið aelmihtig god . forðan ðe he

¹ MS. wæt, alt. to wát ; read wét ; not wát (knows).

² leaf 4.

Almighty God, ever unbegun and unended. But the man is mad who wishes to have anything before a beginning; because the Holy Trinity is the Beginning and the One Creator of all creatures, and there never was nor now exists anything that the One Worker hath not created. If any heretic or frenzied man seek to enquire further and go beyond the beginning with foolish presumption, he is like unto a man who reareth a high ladder, and climbeth by the steps of the ladder until he be come to the end; and then, desiring to climb yet higher, he climbeth without the steps until that, having no standing-place, he falleth with so much the worse a fall as he further climb.

There are three things on this earth: one is transitory, which hath both beginning and end; such are beasts and all soulless things which began when God created them, and afterward come to an end and turn to nothing. The second thing is eternal, so that it hath a beginning and hath no end; such are angels and souls of men, which began when God created them, but they never end. The third thing is eternal, so that it hath neither beginning nor end; such is the One Almighty God in Trinity and Unity, who continueth ever unsearchable and unspeakable. The Father is the Beginning, of none other; and the Son is the Beginning, eternally begotten of the Father; and the Holy Ghost is the Beginning, eternally of the Father and of the Son, not begotten, but proceeding; because the Son is the Father's Wisdom, of Him and with Him; and the Holy Ghost is the Will and the Love of Them both, of Them both and with Them both. In this One God we must believe, and honour Him with our works, because all the holy books, both in the Old Law and in the New, speak indeed concerning the Holy Trinity and Very Unity. This One Creator knoweth all things, and seeth both that which hath been, and that which now is, and that which is to come; neither forgetteth He anything, nor may anything escape Him. Neither is He afraid of anything, because He hath none more powerful than Himself, nor even any equal to Him. He is ever bestowing, yet never loseth any part of Himself, neither is anything needful to Him. He is ever Almighty God, because that He ever willeth good and never

symble wyle góð . and næfre nán yfel . ác he hatað þá yfel- 48
 wyrctan . and þá unriht-wisan. Dá gesceafta þe þæs án scyppend
 gescéop synden mænig-fealde . and mislices hiwes . and úngelice farað.
 Sume sindon ungese wenlice gasta . butan lichoman swá swá synd
 ænglas on heofonum. Sume syndan creopende on eorðan . mid 52
 eallum lichoman . swá swá wurmas doð. Sume gað on twam
 fotum . sume on feower fotum. Sume fleoð mid fyðerum . sume on
 flodum swimmað. and hí ealle swa-þæh alotene beoð ¹ to þære
 eorðan weard . and þider wilniað . oððe þæs þe him lyst . oððe þæs 56
 þe hí beþurfon . ác se mán ana gæð úprihte . þæt getacnað . þæt hé
 sceall má þæncan úpp . þonne nyðer . þelás þe þæt móð sy neoðer.
 þonne se lichoma and he sceal smeagen embe þæt æce lif . þe hé to
 gesceopen wæs . swiðor þonne embe þa eorðlican þing . swá swá his 60
 wæstm him gebicnað. Ealle þás gesceafta habbað anginn . and sume
 eac ende swá swá we ær cwædon . ác se soða scyppend næfð nán
 angin . forðan þe he ís him sylf angin . na gesceopen . ne geworht .
 Se geworhte ealle þing . and wunað . á . ón aécnysse. Hine ne 64
 mihte nán þing gewyrcean . for ðon þe nán þing næs ær hé .
 and gif hé geworht wäre ne wurde hé næfre ælmihtig god.
 Æft gif hwylc gewytleas man . wenð þæt he hine sylfne ge-
 worhte . þonne axie wé hú hé mihte hine sylfne gewyrcean gif 68
 he ær nés. He wæs æfre úngeworht . and æfre wunað un-ge-endod.
 His we magon wundrian . and wé ne magon . ne ne motan . ná furðor
 embe þis smeagen . gif we nellað us sylfe for-pæran . Seo sunne þe
 onliht ealne mid-eard ís godes gesceaft . and we magon understandan 72
 þæt hyre leoht ís of hyre . ná heo of þam leohte . and seo hætu gæð of
 þære sunnan . and of hire leohte gelice. Swá eac þæs ælmihtigan
 godes sunu ís æfre of þæm fæder acenned . soð leoht . and soð
 wisdom . and se halga gast ís æfre of him bam . na acenned . ác 76
 forðsteppende . and sé sunu ána . under-fæng menniscnysse and on
 þisum dege wearð to menn geboren . to þí þæt hé wolde ús to hís
 ríce gefæccan. Nis nanum menn on ðisum deadlican life libben-
 dum nanes þinges . swa mycel need . swa him biþ þæt he cunne 80
 þonne ælmihtigan god mid geleafan . and siþpan his agene sawle :
 We habbað eow oft gesæd eowerne geleafan ² be þære halgan ðrynn-

¹ leaf 4, back.

² leaf 5.

evil, but hateth the evil-doers and the unrighteous. The creatures whom this one Creator created are manifold, and of various form, and move diversely. Some are invisible spirits without body, as are the angels in Heaven; some creep on the earth with their whole body as worms do; some go on two feet, some on four feet, some fly with wings, some swim in the waters, and yet all these are bowed down earthward, and thither is their desire, either because it pleaseth them or because they needs must; but man alone goeth upright, which signifieth that his thoughts should be more upward than downward, lest the mind be lower than the body; and that he ought to seek after the eternal life for which he was created rather than after earthly things; even as his form showeth him. All these creatures have a beginning, and some also an end, as we before said, but the true Creator hath no beginning, because He is Himself the beginning, neither created nor made. He made all things and continueth from everlasting to everlasting; nothing could make Him, because nothing was before Him; and if He had been made, then could He never have been Almighty God. Again, if any witless man think that God made Himself, we ask him how He could have made Himself if He existed not before? He was ever unmade, and ever continueth unending; we may wonder at Him, but we may not, and must not, enquire further concerning this, if we would not lose ourselves. The sun which lighteth up the whole earth is God's creature, and we can understand that her light is from herself and not she from the light, and the heat proceedeth equally from the sun and from her light. So likewise the Son of Almighty God is eternally begotten of the Father, true light and true wisdom; and the Holy Ghost is eternally of Them both, not begotten, but proceeding; and the Son alone took human nature, and on this day was born as man, to the end that He might fetch us to His kingdom. There is nothing so needful to any man living in this mortal life as that he should know the Almighty God by faith, and afterwards [know] his own soul.

We have often spoken to you of your faith concerning the Holy Trinity; now will we, if we can, briefly tell you something about

nysse. Nu wylle we eow sum þing be eowre sawle sæccgan . sceort-
lice gif wé magon. Ealle þa geleaffullan fæderas þe godes lare 84
awriton . sædon untwylice . and geþwærlenton on þam anum . þæt
god gescypð ælces mannes sawle . and seo sawl nis na of godes
agenum gecynde. Gif heo wære of godes gecynde genumen .
witodlice ne mihte heo singian. 88 Þam men is gecyndelic þæt hé
lufige þæt þæt góð is. Hwæt is góð butan gode anum se þe is
healic godnisse . butan þam ne mæg nan man nan þing godes habban .
Das godnysse we sceolan simble lufian þe ús aelc góð ofcymþ . ac
þissere godnysse lufu ne mæg beon butan on þære sawle . and seo 92
án sawul is æðelboren þe ȝonne lufað þe heo fram com . þe hí
þyllice gescéop þæt heo on hire andgyte habban mihte godes ánlinc-
nesse and glicnesse . and þæs wyrðe wære . þæt hyre góð on-
wunode. Upwytan sæcgað . þæt þære sawle gecynd is ȝryfeald . 96
An dæl is on hire gewylnigend-lic . oðer yrsigend-lic . prydde ge-
sceadwislic. Twægen þissera dæla habbað deor and nytenu mid ús .
þæt is gewylnunge and yrre. Se man ana hæfð gesceád . and ræd .
and andgit. Gewylnung is þam menn forgifen to gewilnienne þa 100
ȝing þe him fremiað to nit-wyrðum þingum and to þære ecan hæle .
þonne gif seo gewylnung mis-went . þonne acenð he gyfernesse .
and forlygr and gitsunge. Yrre is ȝære sawle forgifen . to ȝy þæt
heo yrsige ongean leahtres . and ne beo na synnum under-þeodd . 104
for þan ȝe crist cwæð . aelc þara þe synna wyrð . is þæra synna
ȝeow. Gif þæt yrre bið on yfel awend . þonne cymð of þam un-
rotnisse . and aemylnysse. Gescead is ȝære sawle forgifen to
gewyssienne and tó styrenne hire agen lif . ¹and ealle hire dæda. 108
Of þam gesceade gif hit miswaent . cymð modignysse and ydel gylp .
Gescead wexð on cildrum na seo sawul . and seo sawul þihþ on mæg-
enum . and ne bið namare þonne heo æt fruman wæs ac bið betere
ne heo ne underfæhð lichomlice mycelnysse. Seo sawul hæfð swa 112
swa we aér cwædon on hire gecynde . þære halgan þrynnysse anlic-
nysse . on þan þe heo hæfð gemynd . and andgit . and wyllan. An
sawul is . and án lif . and án edwist . þe þas ȝreo þing hæfð on hire .
and þas ȝreo þing na synd na ȝreo líf ac án . ne þreo aedwiste ác án. 116

¹ leaf 5, back.

your own souls. All the orthodox fathers who wrote God's lore, spoke undoubtingly and unanimously agreed in this, that God createth each man's soul, and the soul is not of God's own nature. If it were taken from God's nature, evidently it could not sin. It is natural to man that he should love that which is good; who is good but God only, who is supreme goodness, without whom no man can have anything that is good? This goodness, from which cometh to us every good thing, we must ever love, but the love of this goodness cannot exist except in the soul, and only that soul is nobly-born that loveth Him from whom it came, who created it such that it might have God's image and likeness in its understanding, and might be worthy of this thing, viz. that God should dwell in it. Philosophers say that the soul's nature is threefold: the first part in her is capable of desire, the second of anger, the third of reason. Two of these parts, beasts and cattle have in common with us, that is to say, desire and anger; man only hath reason and speech and intelligence. Desire is given to man to desire that which profiteth him, both in things needful and for everlasting salvation; but if the desire be perverted, it begetteth Gluttony, and Lechery, and Avarice. Anger is given to the soul to the end that it may be angry against vice, and be subject to no sins, because that Christ said, 'Whosoever committeth sins is the servant of sins.' If anger be turned to evil, then cometh therefrom Wrath and Sloth. Reason is given to the soul to direct and govern its own life and all its deeds; from reason, if it be perverted, proceed Pride and Vainboasting [Envy]. Reason, not the soul, waxeth in children; and the soul increaseth in virtues, yet is it no larger than it was at the beginning; but becometh better, though it receiveth no bodily increase.

The soul hath (as we before said) in its nature a likeness to the Holy Trinity, in that it hath memory, understanding, and will. It is one soul, and one life, and one substance, which hath in itself these three things; and these three things are not three lives, but one; not three substances, but one. The soul, or the life, or the

Seo sawul. oððe þæt lif. oððe seo edwist. synd gecwædene to hyre sylfra. and þæt gemynd. oððe þæt andgit. oþþe seo wylla. beoð gecwædene to sumum þinga. ed-lesendlice. and þas ðreo þing habbað annysse him betwyan. Ic undergyte. þæt ic wylle under- 120 gytan and ge-munan. and ic wylle þæt ic under-gyte and gemune. þær þær þæt gemynd bið. þer bið þæt andgyt and se wylla. Uton nu behealden þá wundorlican swyftnysse þære sawle. heo hæfð swá mycele swyftnysse þæt heo on ánre týde gif heo swá wyle. be- 124 sceawað heofonan and ofer saé flyhð. land. and burga geond-færð. and ealle þas þing mid geþohte on hire sihðe gesæt. and swa hraðe swa heo gehyrð þære burge naman. þe heo ár cuðe. swá hraðe heo mæg þa burh on hire geþohte gescyppan hwylc heo bið. 128 Eal swá be gehwylcum oðrum þingum þe heo ár cuðe. oððe ne cuðe. heo mæg on hire mode gescyppan. þonne heo gehyrð be þam spræcan. And swá styrigende ís seo sawul. þæt heo furðon ón slæpe ne gestylþ. ac ðonne hé smeаð be rome byrig ne mæg 132 heo þá hwile smeagen be hierusalém. oððe þonne heo smeаð be anum þing. ne mæg heo þa hwyle be oðrum þinge smeagen. ác biþ gebysgod mid þam anum ðinge oðþæt þæt geþoht ge-wyte. ¹ and oðer cume. Witodlice god ælmihtig wát ealle þing 136 togædere. and ealle þing hæfð on his andwerdnysse. and hí æfre beoþ ón his gesihþe. and næfre him úncuþe. and þis ís þæt ge-cwæden is þæt god ís æghwáðr eall. forðan ðe ealle þing þe æfre wæron oððe nú synd. oþþe ða þe towearde synd. calle hí synd on 140 godes gesihðe. an-wearde. na aéne. ác æfre. Seo sawul soðlice ís þæs lichoman líf. and þære sawle líf ís god. Gif seo sawul forlæt þonne lichoman þonne swælt seo lichoma. and gif god forlæt þa sawle for ormættum synnum. þonne swælt heo on þam sælran 144 dæle swá þæt heo bið for-loren þam ecan life. and swá þeah næfre ne ge-endað on þam ecum wytum. Þes² dæð hire gelimpð. gif heo læt rixian on hire þá gewilnunge and þæt yrre. swiðor þonne þæt gescead þe hí gewysigen sceall to wel-dædum. á. Duruh þæt 148 gescead ána we synd sælran þonne þa unge-sceadwysan nyten. Mid twam wurðscipum ge-glængde se ælmihtiga scyppend þæs mannes sawle. þæt ís mid eccnysse³. and eadignysse. Ac heo

¹ Leaf 6.² MS. þæs, alt. to þes.³ aecnysee, alt. to eccynsse.

substance are considered by themselves separately ; and the memory, or the understanding, or the will, are considered relatively to certain things, and these three have unity amongst themselves. I understand that which I will to understand and remember, and I will that which I understand and remember. Wherever memory is, there is understanding and will. Let us now consider the wonderful swiftness of the soul : it hath so great swiftness that at the same time, if it so will, it contemplateth heaven and dieth over sea, traverseth countries and cities, and in thought disposeth all these things in its vision ; and as soon as it heareth the name of the city that it knew before, so soon can it in thought create that city, whatsoever it be. So also, as to every other thing that it before knew or knew not, it can create them in the mind whenever it heareth them spoken of. So active is the soul, that even in sleep it resteth not ; but when it thinketh of the city of Rome it cannot at the same time think of Jerusalem, neither when it is thinking about one thing can it at the same time think of another, but is busied with that one thing until that thought depart and another come. Verily God Almighty knoweth all things at the same time, and hath all things present to Him, and they are ever in His sight, and never unknown to Him, and this is that which is said, that 'God is, everywhere, all things' ; because that all things that ever were, or now are, or are to come, are all present to God's sight, not once but alway. The life of the body is the soul, and the life of the soul is God. If the soul leave the body, then the body dieth ; and if God leave the soul because of very grievous sins, then dieth it in its better part, so that it is lost to the eternal life ; but nevertheless it never cometh to an end in its eternal punishment.

This death betideth the soul if it allow desire and anger to reign in it, rather than reason, which should ever direct it to good deeds. Through reason alone are we better than the irrational beasts. With two dignities Almighty God adorned man's soul ; that is to say, with immortality and happiness : but it lost happiness

for-leas þa eadignysse þa ða hé agylte . and heo ne mihte þa ec- 152
 nysse for-leosan forðan þe heo ne ge-endað næfre . Þære sawle
 wlyte is . þæt heo hæbbe mihte . swá þæt heo leahtrs forbúge .
 and heo bið atelic þurh leahtras gif he him under-lið . Ðære sawle
 mihta syndon þas feower fyr mestan . and sælestan . prudentia . 156
 þæt is snoternysse . þurh þa heo sceal hyre scippend under-standan .
 and hine lufian . and tosceaden (*sic*) god fram yfele . Oðer mægen
 is . Iustitia . þæt is rihtwisnys . þurh þa heo sceal god wurðigan .
 and rihtlice libban . þæt ȝrydde mægen is . temperantia . þæt is 160
 gemetegung . mid þære sceall seo sawul ealle þing gemætegian . þæt
 hit to swiþe ne sy . ne to hwonlice . forðan þe hit is awryten . Om-
 nia nimia nocent . þæt is ealle ofer-done ¹ þing dæriað . Witodlice
 gemetegung is eallra mægena modor . Þæt feorðe mægen is . For- 164
 titudo . þæt is strængð . oððe ánrednyss . þurh þa sceal seo sawul
 for-bærar earfoðnysse mid ánrædum mode . for godes lufan . and
 næfre þam deofle ne abúgan to forwyrdre . Ðas feower mægena
 habbað ænne kynehelm . þæt is seo soðe lufu . godes . and manna . 168
 forðan þe seo sawul is gesælig . ðe þonne scyppend lufað þe hí
 gescéop . and hire gesæferan . and him fremian [wile] swa heo fyr mest
 mæge . Seo sawul is gesceadwis gast . æfre cucu and mæg under-
 fón ge godne wyllan . and yfelne . æfter agenum cyre . Se wél- 172
 willende scyppend læt hí habben agenes cyres geweald . þá wearð
 heo be agenum wyllan gewæmmed þurh þas deofles lare . Heo
 wærð æft alysad þurh godes gife . gif heo gode gehyrsumað .
 Heo is unge-sæwenlic . and ún-lichomlic . butan hæfe and butan 176
 bleo . mid þam lichaman befangen . and on eallum limum wunigende .
 Ne heo ne mæg be hyre agenre mihte of þam lichoman gewyntan . ne
 æft ongean cyrran . butan se wylle þe hi geworhte . and ón þonne
 lichaman asænde . Heo is on bocum manegum naman gecyged . be 180
 hyre weorces þenungum . Hyre nama is anima þæt is sawul and seo
 nama gelympð to hire life . And spiritus gast . belimpð to hire ymb-
 wlátunge . Heo is sensus . þæt is andgit . oððe fel-nyss . þonne heo
 gefret . Heo is animus . þæt is mód . þonne heo wát . Heo is mens . 184
 þæt is mód þonne heo under-stent . Heo is memoria . þæt is gemynd .
 þonne heo gemanð . Heo is ratio . þæt is gescead . þonne heo

¹ Leaf 6, back.

when it sinned ; yet immortality it cannot lose, because it shall never end. The beauty of the soul is to have power, so that it may eschew evil ; and it will be deformed through vices if it be subject unto them. The soul's powers are these four foremost and best ones ; *Prudentia*, that is Prudence, whereby it must understand its Creator and love Him, and discern good from evil. The second virtue is *Justitia*, that is, righteousness [Justice], whereby it must worship God and live uprightly. The third virtue is *Temperantia*, that is moderation [Temperance], whereby the soul must measure all things, that it sin not by excess or by defect, because it is written, *Omnia nimia nocent* : 'All excesses [lit. things overdone] are hurtful.' Verily moderation is the Mother of all virtues. The fourth virtue is *Fortitudo* [Fortitude], that is, strength or constancy, whereby the soul should, with steadfast mind, endure hardness for God's love, and never yield to the Devil to its own destruction. These four virtues have one crown, that is, the true love of God and Man, because the soul is blessed that loveth the God who created it and its fellow-pilgrims, and [desireth] to do good to them to its utmost power. The soul is a rational spirit, which liveth for ever, and is capable of following either a good or an evil desire according to its own choice. The benevolent Creator letteth it have the command over its own choice ; then became it corrupt by its own free-will, through the Devil's teaching ; but it shall again be delivered through the grace of God, if it obey Him. It is invisible and incorporeal, without weight and without colour, clothed upon with the body, and dwelling in all the limbs. It cannot depart out of the body by its own power, nor return thither again except He who made it and sent it into the body should so will. It is called by various names in books, according to its offices. Its name is *Anima*, that is, Soul, and the name befitth its life ; and *Spiritus*, that is Spirit, which appertaineth to its contemplation. It is *Sensus*, that is, perception or sensation, when it perceiveth. It is *Animus*, that is, intellect, when it knoweth. It is *Mens*, that is, mind, when it understandeth. It is *Memoria*, that is, Memory, when it remembereth : It is *Ratio*, that is, Reason, when it reasoneth. It is *Voluntas*, that is

tó-scæt . Heo ís uoluntas . þæt ís wylla . þonne heo hwaét wyle .
 Ac swa þeah ealle þas naman syndon sawul . ælc sawul ís gást . 188
 ác ¹ swá þeah nis na ælc gast sawul . Se apostol paulus tó-
 twæmde þas gastes naman . and þas modes þus cwæðende . Psal-
 lam spiritu psallam *et* mente . Þæt is ón ænglisc . Ic singe mid
 gaste . and ic singe mid mode Se singð mid gaste . se ðe clypað 192
 þa word mid muðe . and ne under-stænt þas andgites getacnunge .
 and se singð mid mode se ðe þas andgites getacnunge under-
 stænt . Seo sawul is þas lichoman hlæfdige . and heo gewissað
 þa fif andgitu þas lichaman . swá swá óf cyne-sætla . þá and- 196
 gitu sint gehatene þus . Uisus . þæt is gesihð . auditus . hlyst .
 Gustus . swæc² on þam muðe . Odoratus . staénc . on þæra nosa .
 tactus . hrepung . oððe grapung . on eallum limum . ác þeah
 gewunelicost on þam handum . Ðas fif andgitu gewisseð seo 200
 sawul to hire wyllan . and hyre gedafnað þæt heo swá swá hlæf-
 dige . geornlice foresceawige hwaet heo gehwylcum lime beboede
 to donne . oððe hwaet heo gehwylcum lime gefafige on gewylnunge
 his gecyndes . þæt þær nan þing unþæslice ne gelympe on nanes 204
 limes þenunge . Swá swá god ælmihtig oferstihð ealle gesceafta .
 swá oferstihð seo sawul ealle lichamlice gesceafta mid wurðfulnysse
 hyre gecyndes . and nán lichamlic gesceaft ne mæg beon hyre
 wið-meten . We cwædén aer þæt heo ware butan bleo . forþan 208
 heo nis na lichamlic . On lichaman bið bleoh . and seo sawul bið
 swá ge-wlited god . swa heo on worulde ge-earnode . Be þam cwæþ
 crist on his godspelle . Tunc iusti fulgebunt sicut sol in regno
 patris eorum . Þæt ys on ænglisc . þonne scinað þa riht-wisan swá 212
 swá sunne on heora fæder rice . Witodlice þa árleasan beoð heora
 yfelum weorcum gelice . Nis seo orþung þe wé ut blawaþ . and
 in ateoð ofþe ure sawul ³ ác ís seo lyft þe ealle lichamlice þing
 on lybbað . butan fixum anum þe on flodum lybbað . Oft bið seo 216
 sawul ón anum þinge . oððe on anum geþohte . swá bysig þæt
 heo ne gymð hwá hyre gehende bið . þeah ðe heo ón-locie . ne þeah
 heo sume stemne gehyre . heo hit ne understandet . ne þeah hí hwá
 hreppe heo hit ne gefret . Hwilon heo besargað hyre lichoman 220
 sarnissa . hwilon heo gladað on godum gelimpum . hwilon heo

¹ Leaf 7.² MS. spræc, alt. to swæc.³ Leaf 7, back.

Will, when it willetteth anything; nevertheless all these names are one soul. Every soul is a spirit, but nevertheless every spirit is not a soul. The Apostle Paul distinguished between these names of spirit and mind, thus saying—*Psallam spiritu, psallam et mente.* That is, in English, ‘I will sing with the spirit, and I will sing with the mind.’ He singeth with the spirit who uttereth the words with his mouth and understandeth not the signification of their meaning; and he sings with the mind who understandeth the signification of their meaning. The soul is the mistress of the body, and governeth the five senses of the body, as out of a royal throne. These senses are thus named: *Visus*, that is, Sight; *Auditus*, Hearing; *Gustus*, Taste with the mouth; *Odoratus*, Smelling with the nose; *Tactus*, Touching or feeling with all the limbs, but most usually with the hands.

The Soul directeth these five senses according to its will, and it behoveth it that, as a mistress, it should carefully consider what it will command each limb to do, or what it permitteth to each limb as regards its natural desire, that nothing unseemly should befall by means of any limb’s service.

Like as God Almighty excelleth all creatures, so excelleth the soul all created bodies by the dignity of its nature, and no bodily creature may be compared with it. We said before that the soul was without colour, because it is incorporeal. A body hath colour, and the soul will be adorned according as it hath merited on earth; of this spake Christ in His Gospel, *Tunc justi fulgebunt sicut sol in regno patris eorum.* That is, in English, ‘Then shall the righteous shine as the sun in their Father’s kingdom.’ Verily the wicked shall be like their own evil deeds. It is not our breath [*spiritus*] or our soul that we blow out and draw in, but air, in which all bodily things live, except only fishes that live in the waters. The soul is often so busy about one thing or one thought, that it heedeth not who may be near at hand, though it may be looking at him; and though it hear a voice, it understandeth it not; though any touch it, it feeleth him not. Sometimes it sorroweth for its body’s pains, sometimes it rejoiceth in good fortune; sometimes it thinketh of things that it knew before;

þaencð þa ȝing þe heo aér cuðe . hwilon heo wyle wytan þa ȝing þe heo aér ne cuðe . Sume þing heo wyle . sume ȝing heo nele . and ealle lichamlicra þinga hiw heo mæg on hyre sylfre 224 gehiwian . and swá gehiwode on hyre mode gehealden . Ðære sawle wlyte is þæt heo wisdom lufie . ná ȝone eordlican wisdom be þam . þe þús awritten is . Sapientia huius mundi . stultitia est apud deum . Pysses middan-eardes wysdom . is stuntnis ætforan gode . 228 Ác þonne wisdom heo sceal leornian . þæt heo lufie góð . and hine æfre wyrðige on eallum hyre weorcum . and þa þing leornige þe gode liciað . and þa þing forlæte þe him laðe syndon . Pæs wisdom is awryten on halgum bocum . and be ȝam is þus ge- 232 cwæden . Omnis sapientia a domino deo est . Ælc wisdom is of gode . Is nū forðy ælc man eadig and gesælig . se ȝe for gode wis bið . and gif heo his weore mid wisdome gefadað . Be þam cwæð se ædiga iðb . Pæs mannes wisdom is árfæstnys . and 236 soð ingehyd . þæt heo yfel forbúge . Witodlice þæt is soð wysdóm . þæt man gewylnige þæt soðe lif on þam þe he æfre lybbað mæg mid gode on wuldre gif he hit on pyssere worulde ge-earnað . To þam us ge-læde seo leofa drihten crist . se ȝe is soð wysdom . 240 and sawla líf . se ȝe mid his ecan fæder . and mid þam halgan gaste . á on ecnysse leofað . AMEN.

II.

EODEM DIE NATALE SANCTE EUGENIE UIRGINIS.

[Another copy, much burnt and nearly useless, is in MS. Otho, B. 10, fol. 10. I give a few various readings, marked 'O.]

MÆG GE-HYRAN SE ȝE WYLE BE þAM HALGAN ¹ mædene .
eugenian philyppus dæhter .

hú heo ȝurh mægðhád mærlice þeah .

and þurh martyr-dóm þisne middan-eard ofer-swað .

Sum æfel-boren þægn wæs philippus gehaten .

ȝone asende se casere commodus

þe on ȝam dagum rixode . fram rome byrig

to ȝære byrig ȝe is gehaten alexandria .

and he hine gesette to heah-gerefan

4

8

¹ Leaf 8.

sometimes it desireth to know those things that it before knew not. Some things it willeth, some things it willeth not ; and every form of corporeal things it can shape within itself, and so shaped retain them in its mind. The soul's beauty consists in loving wisdom ; not that earthly wisdom of which it is thus written, *Sapientia hujus mundi stultitia est apud deum* : 'The wisdom of this world is foolishness before God.' But this wisdom it should learn—to love God, and ever honour Him in all its works ; to learn those things which please God, and forsake those things which are displeasing to Him. This wisdom is written of in Holy Scripture ; and it is said of it, *Omnis sapientia a Domino Deo est* : 'Every wisdom is of God.' Wherefore every man is happy and blessed who is wise toward God, and if he order his deeds by the aid of wisdom. Concerning this spake blessed Job, 'Man's wisdom is righteousness, and his true knowledge is to depart from evil' : Verily this is true wisdom, that a man desire the true life wherein he may live for ever with God in glory, if he merit it in this world. To this may our dear Lord Christ bring us, who is the true Wisdom, and the Life of souls, who with His Eternal Father and with the Holy Ghost liveth for ever and ever. Amen.

II.

DECEMBER XXV. ST. EUGENIA, VIRGIN.

He who wishes it, may hear concerning the holy maiden Eugenia, the daughter of Philip ;

how she by her virginity gloriously flourished,
and by martyrdom overcame this world.

A certain nobly-born thane was named Philip,
whom the emperor Commodus sent—
he who in those days ruled—from the city of Rome
to the city which is named Alexandria ;
and he appointed him as chief ruler

ofer alexandrian . and ægyfto lande.
 and hét þæt he heolde þa romaniscan gesætnysse.
 Ðæs ðægn philippus . næs na gefulld on gode .
 forþan þe cristendóm næs þagyt geond eall cuð .
 and seo reþe æhtnyss þágýt næs gestylléd.
 His wif wæs gecyged claudia
 be þære he gestrynde twægen suna .
 auitum . and særgium . and ane dohtor
 eugenian . þe wé embe spræcaþ.
 Da befæste se fæder philippus tó lare .
 þæt heo ón woruld-wysdome wære getogen .
 æfter greciscre uðwytegunge . and lædenre getingnysse.
 Eugenia þa þæt æðele mæden .
 wel þeah ón wisdome . and ón uðwytegunge.
 þa becom hyre on hand þæs halgan apostoles lár
 paules þæs mæran ealles manncynnes lareowes.
 þa wearð hyre mód mycclum on-bryrd
 þuruh þa halgen lare . þeah ðe heo þá gyt hæðen wære.
 Heo bæd þa hyre fæder þæt heo færen moste
 geond his hames on alexandiscre scyre .
 wolde swá cepan þære cristenra lare .
 forðan þe heo næfde on ðære byrig nænne
 geleaffulne mann þe hí leren cuþe .
 forðan philippus aflygde þá cristenan
 óf alexandrian . ealle on aér.
 Hwæt þa EVGENIA ardlice færde .
 oð þæt héo becóm þær ða cristenan sungen
 mid mycelre blisse þus mærsigende góð.
 Omnes dii gentium demonia . dominus autem cælos fecit.
 Ealle þære hæðenra godas syndon deofla .
 and dryhten soðlice hefonas geworhte.
 Eugenia þa mycclum wearð ¹ ónbryrd
 and mid wope gespræc hire twægen cnihtas .
 þære naman wæron . protus . et iacinctus .
 þa wæron gelærede on leden . and on grecisc .

¹ Leaf 8, back.

12

16

20

24

28

32

36

40

44

over Alexandria and the land of Egypt,
and commanded him to observe the Roman law.
This thane Philip was not baptized unto God,
because Christianity was not yet known everywhere,
and the cruel persecution was not yet stilled.
His wife was named Claudia,
on whom he begat two sons,
Avitus and Sergius, and one daughter,
Eugenia, of whom we now speak.
Then her father Philip put her to school
that she might be educated in worldly wisdom
according to the Greek philosophy and Latin eloquence.
Eugenia then, that noble maiden,
well increased in wisdom and in philosophy.
Then came into her hands the holy apostle's doctrine,
[the words of] St. Paul, the famous teacher of all mankind.
Then was her mind greatly aroused
by the sacred doctrine, though she was still a heathen.
Then prayed she her father that she might go
away from his house in the city of Alexandria;
she thus desired to seek after the Christians' doctrine,
because she had no one in that city,
no believing man who could instruct her,
seeing that Philip drove away the Christians
from Alexandria beforehand, all of them.
So then Eugenia quickly journeyed
until she arrived where the Christians were singing
with great joy, thus glorifying God :
Omnes dii gentium demonia; dominus autem celos fecit :
'All the gods of the heathen are devils,
and verily the Lord created the heavens.'

Eugenia then was greatly stirred,
and with weeping addressed her two servants,
whose names were Protus and Jacinctus,
who had been instructed in Latin and in Greek,

mid eugenian mid woruld-licra lare .
 and wæron eunuchi . þæt synt belisnode .
 and wæron heora hlæfdige holde and ge-trywe.
 Ða nam eugenia hí on sundor-spræce . 48
 hét hí gebroðra . and bæd þæt hí
 hyre fax forcurfon on wæpmonna wysan .
 and mid wædum gehiwodon . swylee heo cniht wære .
 wolde ȝam cristenan genéalecan 52
 ón wærlicum híwe . þæt heo ne wurde améldod.
 Hí færdon ȝa þry . and heora gefærana forleton .
 oðþæt hí becóman to ȝære cristenra wununge.
 Þær hí dæges and nihtes heora drihten heroden. 56
 On ȝam ylcan dæge com sum bisceop
 helenus gehaten . haliges lifes .
 mid mycelre menui . an-modlice singende.
 Uia iustorum recta facta est . et iter sanctorum preparata est. 60
 þæt is þæra rihtwisra wæg . is geriht-læced ,
 and þæra halgena siðfæt is gegearcod.
 þes bisceop worhta fæla wundra þurh god .
 and him wearð geswutelod ón swæfne be þy-sum . 64
 and eall þes mædenes mód him wearð ameldod.
 Ða gespræc þæt mæden sumne messe-preost.
 Eutropius gehaten þæt he hyre ærende
 abude þam bisceope . þysum wordum geornlice . 68
 wé ȝry gebroðra wyllað gecyrran
 fram þam fulan hæðen-scope . tó hælende criste .
 and we nellað nátes hwon . ús næfre tó-tweman.
 þa þes ón mergen se mæsse-preost 72
 abead þes mædenes word . þam mæron bisceope.
 þa hét se bisceop hí gelangian .
 myclum þanciende þam aelmihtigan gode .
 þæt hé wolde hím onwreon þes mædenes wyllan.
 Hé genám hí þa onsuntron . and sæde hyre gewislice . 76
 hwæt heo man ne wæs . and hwylcere mægþe .
 and þæt heo þurh mægð-¹ hæd myclum gelicode .

together with Eugenia, in worldly doctrine,
and were *cunuchi*, that is to say, castrated,
and were to their mistress true and faithful.
Then Eugenia took them apart in conversation,
called them brethren, and besought that they
would shear her hair after the fashion of men,
and disguise her with garments as if she were a boy.
She desired to approach the Christians
in the garb of a man, that she might not be betrayed.
Then went these three, and left their companions,
until they arrived at the Christians' abode,
where they praised their Lord by night and by day.
On that same day came a certain bishop,
Helenus by name, of holy life,
with a great multitude, unanimously singing—
Via iustorum recta facta est, et iter sanctorum preparata est :
that is to say, 'The way of the righteous is guided,
and the path of the saints is prepared.'
This bishop wrought many miracles by God's help,
and it was revealed to him in a vision concerning this matter,
and all the maid's intent was made known to him.
Then the maiden addressed a certain mass-priest,
Eutropius by name, in order that he might declare
her errand to the bishop, speaking eagerly in these words :
' We three brethren are desirous to turn
from foul heathendom to Jesus Christ,
and we desire on no account to be separated from each other.'
When therefore in the morning the mass-priest
reported the maid's message to the famous bishop,
then the bishop bade her be called,
greatly thanking Almighty God,
that He had been pleased to reveal to him the maiden's will.
Then he took her asunder, and said to her assuredly
how she was no man, and of what kindred she was,
and how she, by the virginity which she had chosen,

þam heofon-lican cyninge . þe heo gecoren hæfde . 80
 and cwað þæt heo sceolde swiðlice aht-nyssa .
 for mægð-hade ðrowian . and þeah beon geseyld
 þurh þone soðan drihten . þe ge-scylt his gecorenan.
 To hire twam cnihtum . he cwað þæt hí heoldan 84
 æfel-borennysse ón mode . þeah þe hí mannum þeowdon .
 and cwað þæt hí crist gespræce þyssum godspellicum wordum.
 Ne hate ic eow na þeowan . ác gé synd mine freond.
 Þa be-bead se biskop þam gebógenan mædene . 88
 þæt heo swá þurh-wunade . on þam wærlicum híwe .
 oppæt hí on fante gefullode wurdon .
 and mynster-licre drohtnunge . dearnunge ge-þeodde.
 Eugenia þa wunode on þam mynstre 92
 mid wærlicum mode . þeah þe heo mæden wäre .
 mid hyre twam cnihtum . úncuð gehwám .
 And heold on hyre þeawum halige drohtnunge .
 ðurh modes liþnesse . and mycelre eadmodnesse . 96
 and þurh halige mægnu . þam hælende ge-cwæmde.
 Heo þeah on lare . þæs rihtan gelefan .
 and ón godeundlicum gewrytum mid góðum wyllan .
 and wearð awend of wulfe to sceape. 100
 Hyre ge-euenlæhton . eac hyre cnihtas .
 protus . et iacinctus . on synderlicre drohtnunge .
 and hyre digol-nysse eallum be-dyrndon.
 Philippus ðá se fæder forwearð on mode . 104
 and seo modor claudia . mid murenunge wæs for-numen .
 and eall seo mægð ón mode wearð astyred .
 and sohten þæt mæden mid mycelre sarnysse.
 Hi axoden æt wyecum and æt wisum dryum . 108
 eac æt heora leasum godum . be þære godes þinene.
 Him wearð þá gesæd to soþum þinge.
 þæt ðá godes hí ge-gripon for hyre godnysse .
 þá gelyfde se fæder þære leasunga 112
¹ and hét asmiðigen . of smætum golde

¹ Leaf 9, back.

greatly pleased the heavenly King;
and said, that she should extremely suffer persecutions
because of her virginity, and should yet be preserved
by help of the true Lord, who shields his chosen ones.
To her two servants he said, that they ought to preserve
true nobility in their minds, though they served men,
and said that Christ addressed them in these gospel-words,
'I call you not servants, but ye are my friends.'

Then the bishop bade the converted maiden
still to continue in the man's apparel,
until they had all been baptized in the font,
and to join secretly in the service in the minster.
Eugenia then dwelt in the minster
with a man's mind, though she were a maid,
with her two servants, unknown to every one,
and observed in her conduct the holy service
with gentleness of mind and great humility,
and by her holy virtues pleased the Saviour.
She increased in the doctrine of the true faith,
and in divine writ, with a good will,
and was changed (as it were) from a wolf to a sheep.
Her servants also imitated her, Protus and Jacinctus,
in private devotion, and wholly kept her secret.
Philip then, her father, was disordered in mind,
and her mother Claudia was seized with murmuring,
and all her kindred were stirred up in their minds,
and sought for the maiden with much sorrow.
They enquired of witches and of wise sorcerers,
and eke of their false gods, concerning God's handmaid.
Then it was reported to them for a true tale,
that the gods had taken her for her goodness.
Then the father believed the lying tale,
and bade men fashion, out of beaten gold,

hyre anlycnyssse . and þá wurðode
swá swá halige gydenan . ac hit wæs gold swá þeah. 116
þa æfter þrym gearum . þæs þe heo gecyrred wæs
gewát se abbot þe ¹hyre ealdor wæs .
and þá gebroðra sona ceasan ongunnen .
eugenian to abbude² . for hyre árfæstan life .
and nyston þæt heo wæs wimman swa þeah. 120
Ða wearð þæt mæden myclum hoh-ful .
hú heo æfre wæras wissian sceolde.
Ne dorste swá þeah hí ealle gedréfan .
and hyra geþeaht forseon . ác fæng to ðam hade. 124
Hwæt ða eugenia hym eallum gebysnode³
mid goddre gedrotnunge . tó godes þeowdome .
and mid cárfulnysse . þonne hyred gewissode.
Hyre ge-uðe þá se ælmihtiga wealdend. 128
þæt heo untrume menn milhte gehælan .
swá hwylcne swá heo geneosode licgende on sare.
Heo aflygde eac swylce þá fulan deofla .
fram ofsettum mannum . þurh soðne geleafan .
þa wæs sum wíf wælig ón æhtum . 132
melantia gecyged . swiðe þearle ge-dreht .
mid lang-sumum feofore . and com tó ðære femnan .
Eugenia þá hí gesmyrode . mid gehalgodum ele . 136
and eac gemearcode mid rode-tacne .
and heo þæt reðe attor eall út aspáw . þe hyre dæred .
and wearþ gehaðed þurh þæt halige mæden .
þa bead seo wydewe þam mædene sceattas 140
for hyre hæle . ác heo hí forsóc .
and tihte ðá opre þæt heo hí dælde .
þearfum and wædlum for ðam gewissan eadleane.
Ðá gewænde seo wydewe ham to hyre agenum 144
and com siððan gelóme . mid leasum mode
to þam wlytegan mædene . wende þæt heo cniht wære .
and mænig-fealde sceattas hyre unmæðlice bead .
ác þa þa heo geseah . þæt seo soðfæste fæmne 148

¹ See MS. Otho B. x. fol. 10 (as now numbered). ² abbode O. ³ bysnode O.

an image of her, and then worshipped it
as a holy goddess ; but it was gold still.
Then after three years since her conversion,
the abbot, that was her elder, departed this life,
and the brethren immediately began to choose
Eugenia as their abbot, for her devout life,
and knew not that she was a woman all the while.
Then became the maiden extremely anxious
how she was ever to direct men ;
yet durst she not offend them all
and despise their election, but accepted the office.
Well then, Eugenia set an example to them all
with good devotion to God's service,
and with carefulness governed the community.
Then the Almighty Ruler granted her,
that she might heal infirm men,
whom ever she visited, as they lay in sickness.
She drove away also foul devils
from possessed men, through the true faith.
Then was there a certain woman, wealthy in possessions,
by name Melantia, very sorely afflicted
with a long-lasting fever, and she came to the woman.
Eugenia then besmeared her with hallowed oil,
and moreover marked her with the sign of the cross,
and she vomited out all the evil venom that was harming her,
and was healed by means of the holy maiden.
Then the widow offered treasures to the maiden
for her healing, but she refused them,
and persuaded the other to distribute them
to poor people and beggars, for sake of the sure reward.
Then the widow returned home to her own,
and afterwards came often, with a false mind,
to the beauteous maiden ; for she thought she was a youth,
and wickedly offered her manifold treasures.
But when she perceived that the virtuous woman

hyre laca ne rohte . ne hyre ru¹nunga .
 þá wearð heo mid yfele . eall afylled .
 and gebræd hí seoce mid bysmor-fullum geþance .
² Heo bæd þá eugenian . þæt heo hí geneosode³ . 152
 and ongan hyre sæcgan hyre swearstan geþohtas .
 cweð þæt heo wäre wydewe on þam geare .
 and hyre wer læfde unlytle æhta
 on lande . and on feo . and on [†]~~fore-wyrcendum~~⁴ . 156
 and unc næs gemæne . man on ȳsum lyfe .
 Nu⁵ is mín mod awend mycclum to Ȱe .
 þæt þu hlaford beo þæra æhta and mín .
 Ic wene þæt hit ne sy unrihtwisnysse⁶ . ætforan gode
 þeah Ȱe þú wifes brúce . and blysse⁷ on lífe . 160
 Ða andwyrde eugenia þyssere olecunge .
 and cweð to þam wife . mid þisum ingehyde .
 þæt Ȱa gewylnunga⁸ pissere andweardan⁹ worulde . 164
 synt¹⁰ swiðe swicole . þeah þe hí geswæse beon .
 and þæs lichoman lustas gelóme be-paeceð .
 and tó sarnissum gelædað þa þe hi swiðost lufiað .
 Æfter pissere tiltinge and on oðrum larum . 168
 beclypte seo myllestrest¹¹ þæt clæne mæden¹¹ .
 and wolde hí¹² gebygan to bismorlicum hæmede .
 Hwæt Ȱa eugenia . hí gebletsode .
 and cweð to Ȱære sceande . þæt heo soðlice wäre 172
 galnysse ontendnyss . and gramena mæge .
 þeostra gefæra . and mid sweartnysse afylled .
 Deaðes dohtor and deofles fætels .
 Habban þine æhta þine gelicān . 176
 wé habbað ealle Ȱing mid þam aelmihtigan drihtne .
 Ða wearð melantia micclum of-sceamod .
 wende þæt heo wolde hyre word ameldian .
 buton heo sylf on ær hit openlice cydde . 180

¹ Leaf 10.² See MS. Otho, B. x, fol. 10, back.³ geniosode O.⁴ wyrcendum mannum O.⁵ O. inserts hlaford.⁶ unrihtwisnys O.⁷ blissie O.⁸ gewylnunge O.⁹ O. om. andweardan.¹⁰ sind O.¹¹⁻¹¹ þone abbed.¹² hine O.

recked not of her gifts, nor of her whisperings,
then was she wholly filled with evil,
and feigned herself sick with deceitful intent.
She then besought Eugenia to visit her,
and began to speak to her her dark thoughts,
saying that she had been a widow for a year,
and her husband had left her not a little property
in land and in cattle, and in domestic servants;
'and we two had' (said she) 'no communion in this life.
Now is my mind much inclined towards thee,
that thou mayst be lord of my goods and of me.
I ween it is no unrighteousness before God
though thou shouldst enjoy a wife and happiness in this life.'

Then Eugenia replied to this flattery,
and spake to the woman to this intent,
that the desires of this present world
are extremely deceitful, though they be pleasant,
and the lusts of the body oftentimes seduce
and bring them to sorrow who love them most.
After this persuasion and amongst other teaching,
the wanton woman embraced the pure maiden,
desiring to incline her to shameful adultery.
Lo ! then Eugenia blessed herself,
and said, to her shame, that she verily was
a kindler of lust, a child of wrath,
a companion of darkness, and filled with blackness,
a daughter of death, and the devil's vessel.
'Let them that are like thee possess thy goods,
we possess all things together with Almighty God.'

Then was Melantia greatly ashamed,
and supposed that she would betray her conversation,
unless she herself beforehand made it publicly known.

Færde þá ardlice tó alexandrian byrig .
 to þam heah-geræfan . þe wæs ge-haten philippus .
 eugenian fæder . þeah seo fulre þæt nyste .
 and begann hí tó wrægenne . and wolde forsægan . 184
 cwæð þæt heo eode to hyre licendre .
 on læces híwe . and hí wolde for-lycgan .
 gif heo þæt bysmor forberan wolde .
 ác ic hrymde sona mid sarlicre ¹ stæmne
 ofþæt an minra wimmanna ² me wið hine ahredde .
 Da gelyfde philippus þære facen-fvllan ³ segene .
 and swiðe gehát-heort . ⁴ hét hí ge-fæccan ⁴ .
 and eac ða ge-broðra . ealle gebundene . 192
 and heold hí on bendum . and on blindum cwearterne .
 oðþæt he mid wytum . þæt wíf gewræce .
 Þá com se dág þe se dema gesætte .
 and wæron gegeorcode (*sic*) þá reðan wyta .
 and wurdon gefætten æt-foran þam deman . 196
 þa únscildigan cristenan . on swærtum racentægum .
 Da cwæð . philippus . mid fullum graman .
⁵ to eugenian his agenre dehter ⁵ . 200
 Sege þu forscyldeguda hwí woldest ðu beswican
 þæt mære wíf melantian mid forligre ⁶
 and on læces híwe hí forliegan woldest .
 Da cwæð eugenia ⁷ . þæt heo ⁸ eaþe mihte . 204
 þæs forlyres ⁹ un-hlisan hí beladian .
 and melantian onnage mid soðe ofer-drifan .
 gif philippus wolde gefæstnian mid aþe .
 þæt seo lease [†] wriȝstre ne wurde fordæmed . 208
 Ðá swór philippus þæt he friðian wolde .
 þa leasan wudewan . ðeah þe heo gelignod wurðe .
 þa bæd eugenia ⁷ þæt seo wyln sceolde
 sæcgan þam deman hú hit gedón wære . 212
 and hu heo hyre hlæfdian wið hyre lustas ahrædde .

¹ Leaf 10, back. ² See MS. Otho, B. x. fol. 11. ³ facen-fullan O.
⁴ het gefæccan þone abbot O. ⁵⁻⁵ to þam abbot he wæs his agen dohtor O.
⁶ forligere O. ⁷ se abbot O. ⁸ he O. ⁹ forligeres O.

Then went she quickly to the city of Alexandria,
to the chief ruler, who was named Philip,
Eugenia's father, though the wicked one knew it not.
and began to accuse her, and wished to speak falsely,
saying, that she [Eugenia] came to her as she lay in bed
in a physician's garb, and desired to lie with her,
if she would put up with that shameful deed.

'But I cried aloud quickly with sorrowful voice,
until one of my women delivered me from him.'

Then Philip believed the deceitful story,
and very angrily bade her be fetched,
and the brethren likewise, all bound,
and kept them in bonds, and in a dark prison,
until he with torments might avenge the woman.

Then came the day when the judge took his seat,
and the cruel tortures were made ready,
and then there were brought before the judge
the guiltless Christians, in black fetters.

Then quoth Philip with great anger
to Eugenia, his own daughter,
'Say, thou condemned one, why wouldest thou betray
the illustrious woman, Melantia, to adultery,
and, in the garb of a physician, wouldest lie with her?'

Then quoth Eugenia that she could easily
clear herself from the disgrace of adultery,
and overcome by the truth Melantia's accusation,
provided that Philip would assure her by an oath
that the false (female) accusér should not be condemned.

Then swore Philip that he would let go free
the false widow, though she should prove to be perjured.

Then Eugenia besought that the servant should
relate to the judge how it came to pass,
and how she preserved her mistress against her [Eugenia's] de-
sires.

and se gerefa hét eac þá cnihtas . melantian hyredes .
cyðan be ðison gif hí þis gehyrdon .

þa cwæð seo wyln . þæt heo wyste . gefyrn .
hú eugenia¹ ferde fracodlice on forlygre .

and wolde þá æt nehstan . hyre hlæfdian gebysmrian .
butan heo mid hreame . hyre hræddinge ofclypode .

þis witan (*sic*) þás hyred-men . þe ic þider clypode .

þa sædon þa hyred-menn þæt hit soð wäre .

and ealle mid aðe eugenian² forlukan .

þa wearð se geræfa . þearle gebolgen .

and axude eugenian . hu heo ana mihte

³ealle þa gewyтан awægan ⁴ mid aðe .

oððe þurh ænige swutelunge hí sylfe aclænsian .

Hwæt ðá eugenia seo æþele fæmne .

cwæð þæt heo wolde hi sylfe be-diglian .

and criste anum hyre clæhnyss healdan .

on mægðhade wuniende . mannum uneuð .

and forðy undersaenge⁵ æt fruman þa gyrlan .

wær-lices hades . and wurde ge-efsod⁶ .

Æfter þysum wordum heo to-tær hyre gewædu .

and æt-æwde⁷ hyre breost . þam breman philippe .

and cwað him tó⁸ . þu eart mín fæder .

and þin gebædda claudia . gebær mé tó mannum .

and ðás ðine gesætlan synd mine gebroðra .

anitus . and særgius . and ic soðlice eom

eugenia gehaten . þin agen dohtor .

and ic for cristes lufe . forlæt⁹ cow ealle .

and middan-eardlice lustas¹⁰ swá swá meox forseah¹⁰ .

Her synd eac þá cnihtas . þe ic cydde mine digolnyss .

protus . et iacinetus . þine fostercyld .

mid ðam ic beeóm to cristes scole .

and þær ón drohtnode oð þisne andwærden dæg .

and ðam ic wylle æfre oð ende þeowian .

¹ se abbot O. ² þone abbot O. ³ Leaf 11. ⁴ See MS. Otho, B. x. fol. 11, back.

⁵ underfeng O.

⁶ ge-efsod O.

⁷ æt-eowde O.

⁸ O. om. him tó.

⁹ forlet O.

¹⁰⁻¹⁰ ic forseah swa swa meox O.

Moreover the judge commanded the servants of Melantia's household
To declare this matter, if they had heard it.
Then said the servant that she long ago knew
how vilely Eugenia practised adultery,
and at last endeavoured to violate her mistress,
but she, with her screaming, cried out for her help;
'this these servants know, whom I called thither.'
Then said the servants that it was true,
and all with an oath lied against Eugenia.
Then was the governor greatly incensed,
and asked Eugenia how she, by herself, could
turn aside with an oath all these witnesses,
or by any manifestation clear herself wholly.
Well then, Eugenia, the noble woman,
said that she had desired to keep herself secret,
and to preserve her purity to Christ alone,
living in virginity, unknown to man,
and therefore at the first had assumed the robes
of a man's garb, and had had her hair shorn.
After these words she tare apart her robes,
and revealed her breast to the angry Philip,
and said unto him: 'Thou art my father!
and thy spouse Claudia bore me as a child,
and these that sit beside thee are my brethren,
Avitus and Sergius, and verily I am
named Eugenia, thine own daughter.
And I, for Christ's love, abandoned you all,
and despised as dung the lusts of the world.
Here are also the servants to whom I told my secret,
Protus and Jaeinctus, thy foster-children,
with whom I went to the school of Christ,
and therein have ministered unto this present day,
and Him will I serve ever, even unto the end.'

Dá onceneow philippus swá swá fæder eugenian . 248
 and auitus . and særgius . hyra agene swyster .
 and hyra hyred-cnihtas . hí eadmodlice cyston .
 Þis wearð sona gecyd . claudian . ¹þære mæder¹ .
 and heo mid wundrunge wearð befangen .
 and tó eugenian² cóm mid ealre blysse . 252
 Hi þá gefretewodon . þa fæmnan mid golde
 hyre un-þances . and úp³ gesætton to lím .
 Þa clypode þæt folc . þæt crist wäre soð god .
 and hí ealle herodon þonne hælend mid wuldre . 256
 Eugenia hæfde ár geþingod .
 þære leasan melantian to hyre leofan fæder .
 þæt heo mid wytum ne awræce hyre welhreowan ehtnyssse .
 ac crist sylf⁴ asende swægende fýr 260
 ufan of hefonum . þæt menn onhawoden
⁵ to melantian botle . and hit mid ealle forbernde .
 swá þæt ðær næs to lafe nanðing þe hyre wæs .
 Þa wurdon gefullode . philippus . and claudia . 264
 and heora twægen suna . mid soðum geleafan .
 and seo mæste mæniu . þæs mennisces gebeah .
 to cristes bigengum . and þá cristenan gegodon .
 Dá wurdon geædniwode on ðam eahteoðan geare . 268
 þá for-lætenan cyrkan . and seo geleaffulnyss weox .
 Philippus þa asende tó seuéro þam casere .
 and sæde þæt þá cristenan swiðe fremoden .
 his cyneríce . and romaniscere leode . 272
 and hí wæl wyrðe wæron . þæt hí wunodon butan æhtnyssse
 on ðære ylcan byrig . þe hé hí ár of adræfde .
 Þa geþafode se casere þæt ðam geræfan .
 and alexandria seo burh sona wearð aſſylded 276
 mid myclum cristen-dome . and manegum cyrcum .
 and ón ge-hwylcum burgum . blissoden þá cristenan .
 and mid wurðfulnyssse . god wurðodon .
 Eac for þysum intingan . þæt ægyptisce folc . 280

¹⁻¹ hire meder O. ² hire dohtor O. ³ hi up O. ⁴ Here ends
 the fragment in MS. O. ⁵ Leaf 11, back.

Then Philip, as a father, recognised Eugenia,
and Avitus and Sergius knew their own sister,
and her household-servants humbly kissed her.
This was soon told to Claudia her mother,
and she was seized with wonder,
and came to Eugenia with all joy.
Then they adorned the virgin with gold,
though she was unwilling, and set her up beside themselves.
Then the people exclaimed that Christ was true God,
and they all praised the Saviour with glory.
Eugenia ere this had already interceded
for the false Melantia to her dear father,
(saying) that she would not avenge with torments her cruel
persecution.
But Christ himself sent a rushing fire
from heaven above, which all men saw,
to the house of Melantia, and burnt it all up,
so that there was left nothing that was hers.
Then were Philip and Claudia baptized,
and their two sons, with true faith.
And a very great multitude of the people were converted
to Christ's service, and enriched the Christians.
Then were restored, in the eighth year,
the deserted churches, and the faith increased.
Then sent Philip to Severus the emperor,
and said that the Christians greatly benefited
his kingdom and the Roman people,
and they were well worthy of living unpersecuted
in the very city whence he before had banished them.
Then the emperor granted this boon to the governor,
and Alexandria city was soon filled
with much Christian people, and many churches;
and in every town the Christians rejoiced,
and with due worship honoured God,
as well as for this cause, that Egyptian folk,

for-lætenum gedwylde . gelyfde ón drihten .
 And philippus forgeaf fæla eahta þam cristenum .
 him to gemænan brice . and hí gemundode .
 Æfter þisum gelamp . þæt ða leasan hæðenan . 284
 wrægdon philippum . to ðam fore-sæden casere
 sædon þæt hé forléte þa lifiendan godas .
 and ealle þa burh-waræ ge-bigde to criste .
 þa wearð se casere sona ge-yrsod . 288
 and bebead philippe . þæt he buge to his godum .
 oððe wære be-næmed . wurð-scipes . and æhta .
 Þa dælde philippus digollice his æhta .
 geond ealle þa scyre cyrcum . and þearfum . 292
 and þurh mycelne geleafan . manega oðre getrymode .
 swá þæt ða cristenan hine gecuron tó bisceope .
 Ðá æfter twaelf monðum gemunde se casere
 hwæt him gesæd wæs . and sænde fram rome . 296
 oðerne gerefan . mid reðum bebode .
 swá þæt hé ¹hét acwellan þone cristenan philippum .
 gif hit soð wære . swá him gesæd wæs .
 Ðá com se geréfa . and hine acwællan ne dorste . 300
 on þes folces gewytnysse for heora freond-rædene .
 ác asende sume . þe sædon þæt hí wæran
 on criste ge-lyfede . ác hí lugon swá þeah .
 Ðá eoden tó cyrcean mid swiðlicum facne . 304
 and ðone mæran bisp . on his ge-bædum ofslogan .
 ác hé wunade swá ðeah on þam wundum cucu .
 geond þeora daga faéc . and gefrefrode þa cristenan .
 and swá mid martyr-dome . siþpan gewát . 308
 to ðam lifigandan drihtne þe he on life wurðode .
 Eugenia hæfde . ær þán asteald
 mynecena mynster . mid mycelre gehealdsumnysse .
 and seo modor claudia . hit micclum gegodode . 312
 and hí þær be-byrgdon þone bisceop philippum .
 and hí siþpan ealle endemes færden .
 seo modor . and seo dohtor to ðære mæran rome byrig .

¹ Leaf 12.

having forsaken their error, believed in the Lord.
And Philip gave the Christians many possessions
for their common use, and well protected them.
After this it came to pass that the false heathen
accused Philip to the aforesaid emperor,
and said that he renounced the living gods,
and inclined all the citizens unto Christianity.
Then was the emperor forthwith enraged,
and commanded Philip to worship his gods,
or he should be deprived of honour and goods.
Then Philip secretly distributed his goods
throughout all the province, to churches and needy men,
and by his great faith confirmed many others,
so that the Christians chose him as bishop.
Then after twelve months the emperor remembered
what had been told him, and sent from Rome
another governor, with a severe command,
so that he bade him kill the Christian Philip,
if it were true, as had been told him.
Then came the governor, and durst not kill him
in the witness of the people, because of their friendliness;
but he sent (to him) certain men, who said they were
believers in Christ; nevertheless they lied.
Then went these men to church with great deceit,
and slew the illustrious bishop at his prayers.
Nevertheless he remained alive after the wounds
for the space of three days, and comforted the Christians,
and so, with martyrdom, he afterwards departed
to the living Lord, whom he worshipped in his life.
Eugenia ere this had already founded
a minster for nuns, with much devotion,
and her mother Claudia enriched it greatly;
and there they buried Philip the bishop;
and afterwards they all departed together,
mother and daughter, to the great city of Rome,

and ȳá gebroðru samod . særgius . and auitus . 316
 and þa romaniscan wytan . hí wél under-fængon .
 and for þære ealdan cyððe þæs æðelan philippes .
 þa gesætton þá wytan sona þa cnihtas .
 on twam heafod-burgum . on healicum wurð-mynte . 320
 ænne on affrican . and oðerne on cartagine .
 Eugenia þá wunode ón rome .
 and hire coman to gehwylce mædenu .
 and heo hí gebegde mid hyre gebysnunge tó criste . 324
 and hí ón mægð-hade wunodon . þurh hyre mynegunge .
 þa wæs on rome byrig sum cyne-boren mæden .
 basilla gehaten . on hæðen-scype wunigende .
 seo wolde gehyran þá halgan lare . 328
 of eugenian muþe . ác heo ne mihte hire genealecean .
 forðan þe cristen-dóm wæs . þær ónscunigend-lic .
 Ða sende eugenia þa twægen hal'gan .
 protum . and iacinctum . to ȳam hæðenen mædene . 332
 Hwæt þá basilla mid blysse . hí under-fæng .
 and deges . and nihtes mid þam deorwurðum halgum
 godes lare be-eode . and hyre gebæda ne ge-swá .
 oððæt cornelius . þæra cristenra biscop 336
 hi dearnunga gefullode . fram eallum fulnyssum .
 þa wurdon gelome þa leofan mædenu .
 Eugenia . and basilla . and eac se biscop .
 on sunder-spræce . swiðe gebysgode . 340
 and digel-lice on nihtum . hi symble . geneosodon
 and hæfdon heora gerihtu . mid þam halgen biscope .
 þurh ȳas twá mædene . manega oðre becoman
 to cristes geleafan . and tó clænre drotnunge . 344
 Ðurh claudian becoman eac clæne wudewan .
 mid godum wyllan . to godes geleafan .
 and fela cnihta on cristi gelyfden .
 þurh ȳá twægen halgan . protum . et iacinctum . 348
 Basilla hæfde enne hæðene wogere .
 pompeius gecýged . swiðe æðel-boren .

and the brothers also, Sergius and Avitus.
And the Roman senators well received them,
as well as for their old acquaintance with the noble Philip.
Then very soon the senators appointed the youths
to two chief cities, in conspicuous honour,
one in Africa, and the other in Carthage.
Then Eugenia dwelt in Rome,
and there came to her many maidens,
and she, by her example, converted them to Christ,
and they dwelt in virginity, by her exhortation.
Then was there a maiden in Rome, of royal birth,
named Basilla, living in heathendom,
who desired to hear the holy lore
at the mouth of Eugenia, but she could not approach her,
because Christianity was there held in abhorrence.
Then Eugenia sent the two saints,
Protus and Jacinctus, to the heathen maid.
Well then, Basilla received them with joy,
and, day and night, with the love-worthy saints,
learnt God's lore, and never ceased from her prayers,
until Cornelius, bishop of the Christians,
secretly baptized her, [washing her] from all filth.
Then were frequently the dear maidens,
Eugenia and Basilla, and likewise the bishop,
much employed in private conversation,
and secretly by night they often visited him,
and performed their duties with the holy bishop.
By means of the two maidens many others turned
to faith in Christ, and to a pure service.
By Claudia's means also pure widows
turned with good will to faith in God ;
and many youths believed in Christ
by means of the two saints, Protus and Jacinctus.
Basilla had a heathen suitor,
named Pompeius, of very noble birth,

þam ge-uðe sé casere . þat kyneborene mæden .
 ác heo hæfde gecoren crist hyre tó bryd-guman .
 and þone hæðenan wogere forþi habban nolde .
 352
 þa gesohte se eniht þas kaseres fett .
 and þa romaniscan wytan mid wop-licre ceorunge
 him mid spræcon . and ða mædena wregdon .
 eugenian . and basillan . biddende his fultumes .
 Hwæt þa se casere cwæð him tó andswire .
 þat basilla sceolde gebúgan to ðam enihte .
 ofþe hí man to-heowe . mid heardum swurde on twá .
 360
 And eugenian hé hét his godum geoffrian .
 oððe hí man mid wýtum wéleowlice acwealde .
 He hét eac acwaellan . ealle þa cristenan .
 gif hí noldon búgan to ðam bysmorfullum hæðen-scype .
 364
 þa nolde basilla .. brydguman geceosan .
 nænne butan crist þe heo gecoren ¹ hæfde .
 and wearð þa gemartyrod . for hyre mægðhade .
 aet hám on hire huse . mid heardum sweorde .
 368
 Æfter þysum wórdum . þa twægen godes halgan .
 protus . and iacinctus . wurdon sona gelæhte .
 and hí sceoldon geoffrian . heora lác þam godum .
 oððe hí sylfe sceoldon . him beon geoffrode .
 372
 Hi wurdon þa gelædde . tó þære laðan ánlénysse .
 ác heo to-feol sona tó heora fotum for-molsnod .
 swá raðe swá þa halgan hi to gode gebædon .
 þa cwæþ se déma . þat hí mid dry-cræfte .
 376
 þa anlicnyssa tó-wurpon . and wearð ge-bolgen .
 Hét þa be-hæfdian ða halgan cyðeras .
 and hí swá ferdon . mid síge tó criste .
 ðás martyras næron næfre on life
 380
 þurh wíf besmytene . ác hí wunedon on clænnysse .
 oð heora lifes ænde . mid myclum geleafan .
 Æfter þysum wearð ge-leaht seo geleaffulla eugenia .
 and to þam hæðenan temple getogen mid ge-ðreate .
 384
 þat heo þære gydenan diane . godes wurðmynt gebude .

¹ Leaf 13.

to whom the emperor granted the royal maid.
But she had chosen Christ for her bridegroom,
and therefore would not accept the heathen suitor.
Then the youth sought the feet of the emperor,
and the Roman senators, with tearful complaint,
and communed with them, and accused the virgins,
Eugenia and Basilla, praying for his aid.
Well then, the emperor said to him in answer,
that Basilla would have to incline to the youth,
or men, with a hard sword, should hew her in twain.
And he bade Eugenia offer sacrifice to his gods,
or men, with torments, should cruelly kill her.
He also bade all the Christians be slain,
if they would not return to vile heathendom.
Then would not Basilla choose as her bridegroom
any other but Christ, whom she had chosen,
and thereupon was martyred for her virginity
at home in her house, with a hard sword.
After these words the two saints of God
Protus and Jacinetus, were soon caught,
and they had to offer their sacrifice to the gods,
or else they must themselves be offered unto them.
Then were they led to the loathsome idol,
but it at once fell at their feet, as if crumbled to pieces,
as soon as the saints said their prayers to God.
Then said the judge that they by the aid of sorcery
had overthrown the images, and was much incensed.
Then he bade the holy witnesses be beheaded,
and quickly they departed victoriously to Christ.
These martyrs were never, throughout their lives,
defiled with women, but continued in purity
unto their lives' end, with much faith.
After this the faithful Eugenia was caught,
and dragged, with threatening, to the heathen temple,
that she might offer the worship, due to God, to the goddess
Diana.

Dá gebæd eugenia . hi to ðam ælmihtigan gode .
and þæt deofles tempel . grund-lunga to-feoll .
and on eorðan besanc . mid eallum his anlicnyssum . 388
þa hét se casere . ahón anne weorc-stán .
on hyre halgan swíran . and hí bescufan on ða ea .
Eac sé stán to-bærst . and heo sät up on þam wætere .
þæt ðá cristenan tócneowan þæt crist wæs mid hyre . 392
seðe hwilon aér þone halgan petrum .
be ðære handa gelædde . upp on þam heagan brymme .
þæt þæt ða sælican yða hine forswelgan ne mihton .
Dá hét se casere hí siððan bescufan 396
ón byrnende ofen . þær þér hate baðu wæron .
ac þæt fyr wearð acwænced . and þá baðu acolode .
and ealle ða ontendnyssa . mid hyre to-cyme adwæscete .
Heo wearð þa gebroht . into blindum cwearterne . 400
and geond twæntig ¹ daga . hyre næs getyðod
æniges big-leofan binnan ðam þeostrum .
ác se hælend com mid heofonlicum leohte .
and brohte ðam mædene . mærne big-leofon .
snaw-hwitne hláf . and on-lihte ðæt cweartern .
þa cwæð se hælend to ðam halgan mædene .
Eala ðú eugenia . ne beo þú afyrht .
Ic eom þin hælend . þe þu healice wurðost . 408
and mid eallum mode . and mægne lufast .
On þam dæge þa scealt cuman to me . þe ic com tó mannum .
and on minre gebyrd-tide . ðú bíst on heofonum gebroht .
þa cóm se cwællere . on cristes akenned-nysse dæge . 412
ásend fram þam casere . and he þæt mæden acwealde .
Heo wearð þa gemartyrod . and cristene menn hí bebyrgdon .
ða weop seo modor . mid mycelre sarnysse .
æt hyre byrgene . of þæt heo hí geseah . 416
on gastlicre gesihðe . mid golde gefrætwode
mid ðam heofonlicum werode . þus hí frefrigende .
Mín modor claudia . me hæfð gebroht
min hælend crist . to his halgena blysse . 420

¹ Leaf 13, back.

Then prayed Eugenia to the Almighty God,
and the temple of the devil fell utterly to the ground,
and sank into the earth, with all its idols.

Then the emperor bade men hang a hewn stone
about her saintly neck, and throw her into the river.

Even the stone brake in twain, and she sat upon the water,
that the Christians might know that Christ was with her,
even He who whilom led the holy Peter
by the hand along, over the lofty surge,
that the ocean billows might not swallow him up.

Then the emperor bade men next to cast her
into a burning oven, where were hot baths,
but the fire was quenched, and the baths cooled down,
and all the conflagration was extinct at her coming.

Then was she thrown into a dark prison,
and for the space of twenty days there was not granted her
any sort of sustenance, amid the darkness.

But the Saviour came, with a heavenly light,
and brought the maiden abundant sustenance,
a snow-white loaf, and illuminated the prison.

Then said the Saviour to the holy maiden,
'Behold! Eugenia! be not thou affrighted.
I am thy Saviour, whom thou highly honourest
and whom with all thy mind and strength thou lovest.
On that day shalt thou come to me, when I became man,
And on the day of My nativity thou shalt be brought to
heaven.'

Then came the executioner, on the day of Christ's birth,
sent from the emperor, and he killed the maiden;
so was she martyred, and Christian men buried her.

Then wept her mother with much sorrow
at her burial, until at last she saw her
in a ghostly vision, adorned with gold,
with the heavenly host, thus comforting her:
'My mother Claudia, me hath my Saviour
Christ brought to the bliss of His saints,

and minne fæder gelogode on þære heah-fædera getele .
and þu cymst tó ús . nú on sunnan-dæg .

Seo modor gewát ða of worulde to heofonum
on ðam sunnan-dæge . and þa suna hí be-stodon .
Sergius . and Auitus . and hí siððan þurh-wunodon .
on ðam soððan geleafan . oð heora lifes ende .
Sy wuldor . and lóf . þam wel-wyllendan drihtne .
on ealra worulda woruld . ealra hís wel-dæda . AMEN.

424

428

III.

KALENDAS IANUARII. DEPOSITIO SANCTI BASILII
EPISCOPI.

[Various readings are given from O (MS. Otho, B. x, fol. 3, &c.) and from V (MS. Vitellius, D. xvii. fol. 79, back, &c.); see also the note to l. 334, p. 70.
Both MSS. are much injured by fire.]

BASILIVS WES GE-HATEN¹ SVM HALIG BISCOP².
B se wæs fram cyld-hade . swiðe ge-healdsum .
þeah þe he to langum fyrste . ún-ge-fullod wære .
His fæder . and his frynd hine be-fæstan tó ³lare
to woruld-wis-dome . ða þa he syfon wyntre wæs .
forþan þe on þam tíman ne teah nan æðel-borennysse .
nænne man to wurð-scype . butan he wisdom .
ær ðam lange leornode æt gelæredum uðwytyum .
þa wunode se cnaeplinge on cappadonisere byrig .
fif geár on lare . and færde to grecum .
tó atheniscre byrig . seo wæs þa bremost⁴ on lare .
and eubolus se uð-wyta . þe þær yldost wæs on wysdome .
underfæng⁵ þonne cnapan . swá swá he frymdig wæs .
tó larliere scole . and he leornode þá
swá þæt ða uðwytan . his andgytes wundrodon .
On þære ylcan scole wæs seo wælreowa iulianus .
cristen fram cyld-hade . se wearð casere siððan .
and awearp his ge-leafan . and ge-wende to deofle .
Eac þær leornode . on þære ylcan scole .

4

8

12

16

¹ haten O.² bisceop O.³ Leaf 14.⁴ brymest V.⁵ underfeng V.

and hath placed my father among the number of the patriarchs,
and thou shalt come to us, now on Sunday.'

Then departed the mother from the world to heaven
on the Sunday, and her sons stood beside her,
Sergius and Avitus, and they afterwards continued
in the true faith, unto their lives' end.
Be glory and praise to the gracious God,
world without end, for all His benefits. Amen.

III.

JANUARY I. SAINT BASILIUS, BISHOP.

A certain holy bishop was named Basil,
who from childhood was very continent,
although for a long period he was unbaptized.
His father and his friends committed him to learning
and to worldly wisdom when he was seven years [old],
because at that time no nobility exalted
any man to honour, unless he had learned wisdom
for a long time beforehand of learned philosophers.
Then the stripling dwelt in the Cappadocian city
five years while learning, and went to Greece
to the Athenian city, which was then the most famous in
learning.
And Eubolus the philosopher, who was there the foremost in
wisdom,
received the boy, because he was inquisitive,
into his erudite school, and he learned there
so well that the philosophers wondered at his understanding.
In the same school was the cruel Julian,
a Christian from childhood, who afterwards became Emperor,
and renounced his faith, and turned to the devil.
Also there learned in the same school

se æðela Gregorius se ðe eft wearð bispoc . 20
 and fæla¹ wundra worhta (*sic*) . swá swá wyrd-wryteres seegað .
 Basilius þa wunode mid þam up-wyтан
 on lare ealles fiftyne gær .
 and eallne² þone wysdom wundorlice asmeade . 24
 þe grecisce larewas³ him lærان cuðan .
 Ac seo lár ne mihte . þe butan ge-leafan wæs .
 þam [†]cneorð-læcendum⁴ cnihte cyðan be his scyppende .
 þonne þe he sohte . þeah þe heo him seegan ne cuðe⁴ . 28
 Him becom þá on móð þurh mynegunge godes .
 þæt heo⁵ sceolde secan þa soðan lare .
 on cristenum bocum . be his scyppende .
 Hwæt þá basilius . bliðlice⁶ ferde . 32
 to egypta lande . and þær leornode twelf monað .
 on halgum bocum . be þæs hælendes fære .
 hu he þisne middan-eard mid him sylfum alysde .
 Æfter geares fyrste . ferde him eft ongcean : 36
 to his ealdan lareowe . and lærde hine be criste
 hū mild-heort-lice he alysde mancynn⁷ on rode .
 and hū hé of deaðe arás . on ðam priddan dæge :
 and to hefonum astáh . to his halgan fæder . 40
 Eubolus⁸ se uðwyta⁹ þá wearð
 swá myclum of-lyst . basilies lare .
 þæt him ne hlyste¹⁰ nanes metes .
 ác hí smeadon . ðry dagas . swiðe smea-þancollice . 44
 ymbe þæt éce líf . and ætes ne gymdon .
 þá gelyfde se uðwyta . ón þonne ælmihtigan góð .
 and be-tæhte his æhta . ealle basilie .
 cwað þæt hé æfre wolde wunian mid him . 48
 Basilius þá herede þone hælend mid wordum .
 and cwað to eubole his ealdan lareowe .
 Uton nú aspendan . úre spéda on þearfum .
 and swá mid ge-bylde bugan tó fulluhte . 52

¹ feola V.² ealne V.³ larewas V.⁴ cuðen V.⁵ he V.⁶ bliðelice V.⁷ Leaf 14, back.⁸ V. inserts ða.⁹ uðwite V.¹⁰ lyste V. (*correctly*).

the noble Gregory, he who afterwards became bishop,
and wrought many miracles, even as historians relate.
Then Basil dwelt with the philosopher
during his learning, fifteen years in all,
and wonderfully searched into all the wisdom
which the Greek doctors knew how to teach him.
But the teaching which was without faith could not
inform the studious youth concerning his Creator
whom he was seeking, though that teaching could not tell him.
It came then into his mind, through the warning of God,
that he ought to seek the true lore
concerning his Creator in Christian books.
Whereupon Basil blithely departed
to the land of the Egyptians, and there learned twelve months
in holy books concerning the Saviour's life,
how He redeemed this world by Himself.
After the space of a year he returned again
to his old master, and taught him concerning Christ,
how compassionately He redeemed mankind on the cross,
and how He arose from death on the third day,
and ascended to Heaven to His Holy Father.
Then Eubolus the philosopher became
so greatly desirous of Basil's doctrine
that he had no wish for any meat,
but they meditated three days very searchingly
about the eternal Life, and took no heed of food.
Then the philosopher believed on the Almighty God,
and delivered all his property to Basil,
saying that he desired ever to dwell with him.
Basil then praised the Saviour with words,
and said to Eubolus, his old master,
'Let us now bestow our goods on the poor,
and then with boldness submit to baptism,

alysde fram bendum . þissere leasan worulde .
 Dá dydon ða wytan . swá swá him bam ge-wearð .
 dældon heora æhta . calle þearfum .
 and ferdon to hierusalem . fulluht secende . 56
 and manega hæðena manna . þurh hí
 ge-bugan . to driltna . mid ge-leafan on-bryrde .
 Hi coman ða siððan to ðære fore-sædan byrig
 hierusalem . þær se hælend ðrowade¹ . 60
 and ge-sohtan² þone bisp . þe ða burh bewyste .
 bædon fulluhtes . æt his fotum ligende .
 Se bisp wæs halig wær . ge-haten maximinus .
 and wel-wyllend-lice hym ge-tyððe . þæs ðe hí ge-wylnodon . 64
 and sona hym mid ferde . to þære [flowendan³] éa
 iordanis ge-haten . on þære wæs seo⁴ hælend ge-fullod .
 Hwæt ða basilius hine to eorþan astræhte .
 and mid wope gewylnode . sum gewis tacen æt gode . 68
 his geleafan to trymminge . and alede his ræf .
 on þera éa ofre . & eode in nacod .
 Þá ge-nealæhte seo bisp . and mid bletsunge hine gefullode .
 Efne þa færlice . com fyr of heofonum . 72
 and án scinen⁵de culfre . scæt⁶ of þam fyre .
 into ðære éa . and astyrede ðæt wæter .
 fleah sippian upp . forðrihte to heofonum .
 and basilius eode . of þæm fant-baðe sona . 76
 and seo bisp hine be-wæfde . wundriende þæs tacnes .
 He gefullode eac siððan . þonne fore-sædan eubolum .
 and hí begen gesmyrode mid gehalgudum ele .
 and eac gehuslode . mid þæs hælendes gerynum . 80
 Hí wunodon þá begen mid þæm bispone ofer geár .
 and siðan gewendon tó anre wid-gyllan byrig .
 antiochia geciged⁷ . seo soðlice wæs mid cristendóme .
 afyllled . gefyrn on cald-dagum . 84
 Þa gehadode seo bisp . basilium tó diacone .

¹ ðrowode V.
 flowwendan O.
⁷ gehaten V.

² gesohton V.
⁴ se OV (correctly).

³ Nearly erased ; flowendan V ;
⁵ Leaf 15.
⁶ sceat V.

being delivered from the bonds of this lying world.' Then the wise men did even as they both had agreed, distributed all their property to the poor, and journeyed to Jerusalem, seeking baptism; and many heathen men, through their means, inclined to the Lord, inspired with faith.

They then came afterward to the aforesaid city, Jerusalem, where the Saviour had suffered, and sought the bishop who presided over the city, and besought baptism, lying at his feet.

The Bishop was a holy man, called Maximinus, and benignantly granted them that which they desired, and immediately went with them to the flowing river, called Jordan, wherein the Saviour was baptized.

Lo then ! Basil prostrated himself to the earth, and with weeping desired some certain sign from God to confirm his faith, and laid aside his garments on the river-bank, and went in naked.

Then the Bishop approached, and with blessing baptized him.

Behold ! then suddenly fire came from heaven, and a shining dove darted out of the fire into the river, and stirred the water, and afterward flew up straightway to Heaven, and Basil went immediately out of the font-bath, and the bishop clothed him, wondering at the sign.

He baptized also afterward the aforesaid Eubolus, and anointed them both with hallowed oil, and also houseled them with the Saviour's mysteries.

Then they both dwelt with the bishop over a year, and afterward went to a large city called Antioch, which truly was filled with Christianity long ago, in olden days.

Then the bishop ordained Basil as a deacon,

and hé æfter fyrste . ferde mid eubole .
 tó his agenum æpele¹ . þe he ón ge-boren wæs .
 Ðá mid þam þe hí cōman² tó cappadoniscre seyre 88
 and eodou intó þære byrig þá wearð þam biscope geswutelod³ .
 on gastlicre gesihðe . be ðam godes mannum .
 and þæt basilius sceolde beon biscop after him .
 þá awóc eusebius . þære ceastra bisceop . 92
 and asende his preostas . sona him to-geanes .
 hét him gelangian . þa gelyfeden men tó .
 and sæde his ceaster-ge-warum . hwæt hé geseah be hím .
 Hi wurdon ðá under-fangene mid fulre estfulnessse . 96
 and seo halga bisceop . hí heold arwurðlice .
 þearle wundriende heora . wysdomes deopnysse .
 þá æfter lytlum fyrste . forð-ferde seo bisceop⁴ .
 and basilius sé bylewitta⁵ wearð to bisceope gehalgod . 100
 and ón his setle ahafen . swá swá hé geséah on aér .
 þurh godes awrygennysse þa þa hí wið his wérd⁶ wæron .
 Hwæt ðá basilius his bisceop-dom ge-heold .
 mid mycelre arwurð-nysse . þurh þæs ælmihtigan wissunge . 104
 and godes gelaþunge . ⁷mid lare ge-trymde .
 Hé bæd þonne ælmihtigan god . þæt hé hím ge-wissode .
 þæt hé mid agenre spræce . hím offrian mihte .
 ðá lyflican on-sægednisse . mid soð-fæstre þenunge . 108
 Æfter þam gebede . he wearð swiðe on-bryrd .
 þurh þone halgan gast . & se hælend hím com tó
 on sumere nihte . mid his apostolum .
 and awrehte basilium . cwæð þæt he his bena ge-hyrde . 112
 þa stód se hælend sylf . æt þam halgan weofode .
 and mid his halgum handum . husel senode .
 and þam bisceope tæhte . þæs þe hé biddende wæs .
 He cwæð to basilius . beo þín muð afyllde⁸ 116
 mid haligre herunga . æfter þinre bénā⁹ .
 þæt ðu mid agenre spræce geoffrian mæge .
 þá lifican on-sægednisse . mid soðre þenunge .

¹ epele V. ² comon V. ³ geswutoled V. ⁴ se biscop V.
⁵ bylewytta O. ⁶ weard V. ⁷ Leaf 15, back. ⁸ afilled O. ⁹ bene OV.

and he after a space went with Eubolus
to his own country, wherein he was born.
Then when they had come into the Cappadocian province,
and gone into the city, then it was revealed to the bishop
in a ghostly vision concerning those servants of God,
and that Basil should be bishop after him.
Then Eusebius the bishop of the city awoke,
and immediately sent his priests to meet them,
bade summon to him those Christian men,
and told his citizens what he had seen concerning them.
Then were they received with great kindness,
and the holy bishop entertained them honourably,
exceedingly wondering at the deepness of their wisdom.
Then after a little space the bishop died,
and the virtuous Basil was consecrated as bishop,
and raised to his see, even as he had seen formerly
through God's revelation, when they were coming towards him.
Lo then ! Basil governed his bishopric
with great honour, by the Almighty's guidance,
and confirmed God's church with his doctrine.
Then he prayed Almighty God to show him
how he might offer to Him, with His own form of words,
the living sacrifice with true service.
After the prayer he became greatly inspired
through the Holy Ghost, and the Saviour came to him
one night, together with His apostles,
and aroused Basil, saying that He had heard his prayer.
Then the Saviour Himself stood at the holy altar,
and with His sacred hands consecrated the housel,
and instructed the bishop in that for which he had prayed.
He said to Basil, 'Be thy mouth filled
with holy praise, according to thy prayer,
that thou, with My own form of words, mayest offer
the living sacrifice with true service.'

þa wearð se bisceop myclum ablicged . 120
 and genam þæt husel þe se hælend ge-bletsode .
 tó-bræc on þeo . and ón-byrgede¹ anes dæles .
 þone oðerne dæl hé dyde gehealden
 mid hím tó be-byrgenne . æfter his forð-siðe .
 þone ðryddan dæl he dyde on-sundor² .
 and het hím smiðian on³ smætum golde ,
 anre culfran anlicynsse . and þá úp-ahéng .
 bufan þam altare . and þær ón ge-dyde .
 þone ðryddan dæl . þæs deorwurðan husles ,
 and seo culfra⁴ siþpan . simle hí astyredre .
 æt basilius messan þriwa mid þam húslie .
 Eubolus se uðwyta . and þá yldostan⁵ preostas . 132
 stoden æt þæra dura . starriende on þæt leoht .
 and be-heolden þa apostolas . þe mid þam hælende coman .
 mid wuldre ge-frætwode . and hí wurdon áfyrhte .
 Hi ge-hyrdon þa stemne þæs halgan sanges . 136
 and basilium gesawon . binnan æt þæm weofode .
 and feollan tó his fotum mid fyrhte fornumene .
 þa ða hé út-eode . and him eall sædon . hwæt⁶ hí þær gesawon .
 Se bisceop þæs ðancode . mid blyðum mode . 140
 and þam folce sæde siððan lár-spell .
 Witodlice basilius . ge-byld⁷ þurh his drihten
 be ende-byrdnyss awrát . ealle ða þenunga
 þæra halgan mæssan . swá swá hit healdað grecas . 144
 He awrát eac munuc-regol . mid mycelre gehealdsumnynsse .
 þone þe ða easternan . and eac swylce grecas
 ánmodlice healdað . þeah þe he hefegra⁸ sy .
 þonne se ðe benedictus siþpan ús gebsynode . 148
 swylce tó anginne . agenre ge-cyrrednynsse .
 ác he tihte us . on aeftwearðan þæs ylcan regoles .
 to geðungenra lareowa . lifes drohtnungum⁹ .
 and tymde to þam regole . þe basilius gesette . 152
 Sum Iudeisc man wolde . ge-wytan to soþan

¹ onbyrigde V.² onsundron OV.³ of. V.⁴ culfre OV.⁵ yldestan V.⁶ Leaf 16. ⁷ gebild O. ⁸ hefegra V. ⁹ drohtnungna V.

Then the bishop was greatly astonished,
and took the housel which the Saviour had blessed,
brake [it] in three, and consumed one portion ;
the second portion he caused to be kept
to be buried with him after his departure ;
the third portion he caused to be set apart,
and bade to be wrought for him in beaten gold
the likeness of a dove, and then hung it up
above the altar, and put therein
the third portion of the precious housel ;
and the dove ever after stirred herself
at Basil's mass, thrice, at the time of houselling,
Eubolus the philosopher, and the principal priests,
stood at the door, staring at the light,
and beheld the apostles who came with the Saviour
adorned with glory, and they were affrighted.
They heard the voice of the holy song,
and saw Basil within at the altar,
and fell at his feet, seized with fear,
as he came out, and they related to him all that they had seen
there.

The bishop gave thanks for this with blithe mind,
and afterward preached a sermon to the people.
Verily Basil, bold through his Lord's aid,
wrote in due order all the service
of the Holy Mass, even as the Greeks keep it.
He wrote also a monastic rule with great purity,
which the Easterns, and moreover the Greeks,
observe unanimously, although it is severer
than that which Benedict afterward gave us example of,
as it were at the beginning of his own conversion ;
but he exhorted us, in the after part of the same rule,
to the habits of life of illustrious teachers,
and recommended the rule which Basil had established.

A certain Jewish man desired to know for a truth

be ðære halgan mæssan . hwylce mihte heo hæfde .
 and be ðam halgan husle . þeah þe he hæðen wære .
 Eode þa to mæssan mid oðrum mannum . 156
 and hlosnode georne be ðære lifican onsægednysse .
 Þa mid ðam þe basilius . to-bræc þæt husel .
 þa þuhte þam Iudeiscan . swylce he tó-dælde án cyld .
 eode swá þeah mid oðrum mannum earhlice tó husle . 160
 and him wearð ge-seald an snað flæsces .
 and he sáp¹ of ðæm calice eac swylce blód .
 Heold swá þeah sumne dæl hám to berenne mid him .
 and æt-æwode² his wife . and ge-wis-lice sæde . 164
 hwæt hé sylf ge-seah . and siððan þæs³ on mergen .
 com tó basilie⁴ biddende fulluhtes⁴ .
 Hwæt þa se biscop hine bliþelice gefullode .
 and ealle his hiwan on þæs haelendes naman . 168
 He eode æfter mæssan út . of þam temple .
 and efne þa sona hine ge-sohte an wíf
 biddende his þingunge to anum ge-þungenum ealdor-men .
 Basilius þa awrát þa earman wife án ge-wryt 172
 to þæm ealdormenn on þisum andgite⁵ .
 Þis earme wíf me ge-sohte .⁶ sæde þæt ic mihte hyre
 to ðe ge-þingian . þonne cyð þu nu ic bidde
 gif ic swá wél⁷ wið þe mæg⁷ . swá þæt wif truwað . 176
 Þa rædde se aldorman þæt ærend-gewrit .
 and sende him ongean sona on gewryte .
 cwæð þæt hé wolde þam wífem gemyltsian .
 for his þingunge . ac hé swá þeah ne mihte 180
 þæt gafol alecgan . þe heo ge-læstan sceolde .
 Þa asende se bisceop to þam foresædon ealdormenn .
 eft oðer gewryt . mid þisum andgyte .
 Gif þu woldest myltsian . and swá þeah ne mihtest . 184
 þær is sum beladung on þære sægne⁸ .
 Gif þu þonne mihtest myltsian . and noldest .
 ge-bringe þe se hælend to hyre hafen-leaste .

¹ seap OV. ² æt-eowde OV. ³ V om. þæs. ⁴⁻⁴ fulluhtes biddende O.
⁵ andgítum V. ⁶ Leaf 16, back. ⁷⁻⁷ mag wið ðe V. ⁸ segene O.

concerning the holy mass, what power it had,
and concerning the holy housel, although he was a heathen.
Then went he to mass with other men,
and waited eagerly for the living sacrifice.
Then, while Basil divided the housel,
it seemed to the Jew as if he were severing a child ;
nevertheless he went with other men fearfully to the housel,
and a piece of flesh was given to him,
and he sipped moreover as it were blood from the chalice.
Nevertheless he kept a portion to bear home with him,
and showed it to his wife, and related truly
what he himself had seen, and after this in the morning
came to Basil, requesting baptism.
So then the Bishop blithely baptized him,
and all his household, in the Saviour's name.

He went after mass out of the temple,
and behold ! there immediately a woman sought him,
beseeching his intercession with a distinguished alderman.
Basil then wrote for the poor woman a writing
[addressed] to the alderman, with this purport :
'This poor woman sought me, saying that I could
intercede for her to thee, therefore shew now, I pray,
if I may [prevail] as well with thee as the woman trusteth.'
Then the alderman read the letter,
and sent to him in return immediately in writing,
saying, that he would pardon the woman
for his intercession, but nevertheless he could not
remit the tax which she had to render.
Then the bishop sent to the aforesaid alderman
again another writing, with this purport :
'If thou wouldest pity and nevertheless couldst not,
there is some excuse in thy assertion ;
but if thou couldst pity, and wouldest not,
may the Saviour bring thee to poverty like hers,

þæt þu ne mæge myltsian þeah þú wylle. 188
 þa æfter sumum fyrste him wearð swiðe gram
 se healica casera . and hét hine ge-bindan .
 and ¹him to ge-bringan¹ bysmorlice on hæfte .
 Da asende se ealdorman sona to basilie . 192
 biddende earmlice . þæt he þone geyrsodon casere
 þurh his ge-bedu² ge-liðgode . and hit gelamp swá .
 þa ymbe³ syx dagas . se casere het sendan
 ongean þone ge-swæncten ealdormán . 196
 of þæm nearwum bendum . and him þá bliðe wæs .
 Da com se ealdorman to þam arwurðan biscope .
 'pancode his þingunge . and þam earmum wife
 be twifealdum forgeald . þæs þe he hyre benam . 200
 þes ylca bisceop . þe we ymbe⁵ sprecað
 sæde be him sylfum on sumne timan .
 þæt hé næfre on his life ne come neah wife .
 þurh hæmed-þíng . ac heold his clænnyssse . 204
 On sumum dege⁶ ferde . seo⁷ fore-sæda bisceop .
 þa rád Iulianus se arlease casere .
 mid mycelra fyrdinge . swiðe fús to wíge .
 and ge-cneow basilium . and cwæð him sóna tó . 208
 Ic hæbbe þe ofer-þogen . on ge-þun⁸genre lare .
 and on uðwytegunge . Him and-wyrde se bisceop .
 Forgeafe god ælmihtig . þæt ðu fyligdest wysdome .
 and bead him mid þam worde þry berene hlafes⁹ . 212
 swylce for bletsunge . þæs þe he sylf bræc¹⁰ .
 Da hét se arleasa onfón þæra hlafa .
 and syllan þam godes menn . gærs to-geanes .
 and cwæð mid hospé . horse mete ís bere . 216
 þæt hé ús forgeaf . underfó hé gærs .
 þa underfæng¹¹ se halga . þa handfulle and cwæð .
 We budon þe casere . þes þe wé sylfa brucað .
 and þú sealdest ús to-geanes . þæt þæt ðe unge-sceadwyse nytena 220

¹⁻² hine to bringan V. ² gebede V. ³ embe V. ⁴ O inserts and.
⁵ embe O. ⁶ dæge V. ⁷ se V. ⁸ Leaf 17. ⁹ hlafas V.
¹⁰ breac V. ¹¹ under-feng V.

that thou mayest not be able to pity though thou will.' Then after some interval the august emperor became very angry with him [the alderman] and commanded to bind him, and to bring him ignominiously into captivity. Then the alderman sent immediately to Basil, praying lamentably that he would appease the incensed emperor by his supplications; and so it befell. Then in about six days the emperor bade send away home again the afflicted alderman out of the strait bonds, and he was blithe thereat. Then the alderman came to the venerable bishop, thanked [him] for his intercession, and to the poor woman repaid by twofold that which he had taken from her.

This same bishop, of whom we are speaking, said concerning himself on a certain occasion, that he never in his life came near a woman by cohabitation, but kept his virginity.

On a certain day the aforesaid bishop was journeying, where rode Julian the wicked emperor, with a great army, very eager for battle, and he knew Basil, and instantly said to him, 'I have surpassed thee in excellent learning, and in philosophy.' The bishop answered him, 'Would that God Almighty might grant thee to follow wisdom!'

and offered him, with these words, three barley loaves, as if for a blessing, such as he himself partook of. Then the wicked man bade [his men] receive the loaves, and give to the man of God grass in return, and said contemptuously; 'Barley is horsemeat, which he hath given us; let him receive grass.' Then the saint received the handful, and said, 'We offered thee, Emperor, of that which we ourselves eat, and thou hast given us in return that which irrational beasts

habbað him to big-leofan . gebysmriende ús .
 þa ge-bealh hine se casere . and cwað . mid ge-beote .
 þonne ic eft ge-cyrre . sigefæste fram fynde .
 Ic aweste þinne buruh . and gewyrcé tó yrð-lande . 224
 Ic wát þine dyrstignysse . and þine burh-wara .
 þe tó-bræcon þa anlicnysse . þi ic sylf arærde .
 and mé to þære gebæd ge-bygdum cneowum .
 Æfter þysum worde hé gewende to persum .
 and basilius cydde . his burh-warum þis .
 and nam him to ræde þat hí þone reðan casere
 mid sceattum ge gladodon . þonne he of þam siðe come .
 Hwæt þa seo burh-ware bliðelice ge-gaderode 232
 un-gerim feos . æt-foran þam bisceope .
 þa bead he þam folce þeora daga fæsten .
 and hét hí astigan úp to anre sticolre dune .
 on þære wæs gefyrn . fore-mære tæmpl . 236
 sancte marian ge-hal god . mid healicum wurð-mynte .
 and hí æt þære halgan stowe þone hælend bædon .
 þat he hraðe to-wurpe þæs wæl-reowan andgyt .
 and hí ahrædde wiþ ðone reðan casere . 240
 þa ge-seah se bisp . þá þá hí swiðost bædon .
 on sumere nihte . sancta marian cuman .
 mid heofonlicum werode¹ to þære halgan² stowe .
 and cwað . to ðam halgum . þe hyre gehendost stodon³ . 244
 Clypiāð þone martyr mercurium to mé .
 þat hé ardlice fare . to þam arleasan Iuliane .
 and hine acwelle . for þan þe he criste wið-sóc .
 and be minum sunu . þam soðan gode . 248
 tæl-lice sprecþ . mid to-þundenum mode .
 þa com mercurius . to ðære mæran cwene .
 mid his ge-wæpnunge . and wearð sona asend .
 fram cristes meder . to þæs caseres slæge . 252
 Da wearð basilius . þearle⁴ afyrht .
 and eode mid eubole eft to ðære byrig .
 and siþpan to ðan sancte . þe on⁵ ðæra cyrcean⁵ læg .

¹ weorodum V. ² Leaf 17, back. ³ stodon V. ⁴ swyðe V.
⁵⁻⁵ ðære cyrca n V.

have for their sustenance, thus mocking us.'
Then the emperor was angry, and said threateningly,
'When I return again victorious from the expedition,
I will lay waste thy town, and make it into plough-land;
I know thy presumption, and that of thy citizens,
who destroyed the image which I myself set up,
and whereto I prayed on bended knees.'

After this saying he departed to the Persians,
and Basil showed this thing to his citizens,
and took counsel with them that they should gladden
the cruel emperor with treasures when he came from the
journey.

Lo ! then the citizens blithely gathered
countless treasures before the bishop.
Then he enjoined for the people a three-days' fast,
and bade them mount up to a steep hill,
on which aforetime a famous temple
had been dedicated to saint Mary with high honour ;
and they entreated the Saviour at the holy place,
that He would soon defeat the bloodthirsty man's purpose,
and deliver them from the cruel emperor.
Then the bishop saw, when they were praying most earnestly
one night Saint Mary come
with a heavenly company to the holy place,
and [she] said to the saints that stood closest to her,
'Call the martyr Mercurius to me,
that he may go quickly to the wicked Julian,
and kill him, because he hath denied Christ,
and concerning my Son, the true God,
he speaketh blasphemously with inflated mind.'

Then came Mercurius to the illustrious queen
with his armour, and was sent immediately
by Christ's Mother to kill the emperor.
Then became Basil exceedingly afraid,
and went with Eubolus again to the city,
and afterward to the saint who lay in the church,

mercurius . se martyr mid myclum wurð-mynte . 256
 and sohte his wæpnu . ác hé ne ge-seah hí na hwær .
 Þá axode hé þone cyrcweard . be þæs sanctes wæpnum .
 and hé swór þæt hí wæron ge-wyslice . þær on æfen .
 Þá on-cneow se bisceop . cuðlice his ge-sihðe . 260
 and eode eft to Þam munte . mid mycelre blysse .
 Kydde þam folce þæt se casere wæs of-slegen .
 on þære ilcan nihte . swá swá him aet-ewod wæs .
 He eode eft ongean to þam arwurðan sancte . 264
 wolde ge-wytan . gif his wæpnu coman .
 Ðá stód his franca þær . fula be-gleddod .
 mid Iulianes blode . binnan þam gesceote .
 Efne þæs ymbe seofan niht . com to þære ylcan ceastre . 268
 án þæs caseres þegna . and cydde þære burh-ware þis .
Iulianus wycode wið þá éa eufraten .
 and him ofer-wacedon syfan-fealde weardes .
 þa com sum cempa . unceuð us eallum . 272
 swípe ge-wæpnod . and hyne sona purh-þyddde .
 mid egeslicum onhræse . and ne æteowde siððan .
 þa hrymde Iulianus mid hospe .
 and earmlice ge-wát . on ure ge-wyt-nysse . 276
 Ðus cydde se cempa . and ge-cneowode to þam bisceope
 ful'luhetes biddende . and se bisceop him þæs ge-tyðode
 þa bead basilius ² þære burh-wara ² heora feoh .
 ac hí ealle cwædon mid anre stemne . 280
 gif we þam dædlicam ³ þas cyste ge-uðan .
 þæt hé ne tó-wurpe ure wynsuman burh .
 myccl swiðor we sceolan þam soðfæstan gode .
 þas lac ge-offrian . þe us alysde fram deaðe . 284
 þu hæfst þæt feoh mid þé . ge-fada embe loca hu þu wylle
 Ðá nydde ⁴ se bisceop þæt hí namon þæne þryddan dæl .
 and þa twegen dælas . he dyde to þære cyrcean .
 and to þæs mynstræs neode . mid mænig-fealdum cræftum . 288
 Twa gear ríxode þæs reða Iulianus .
 and nolde ge-healdan his preost-had on riht .

¹ Leaf 18.²⁻² Þam burh-ware V.³ Raed dædlicum.⁴ nedde V.

Mercurius the martyr, with great veneration,
and sought his weapons, but he saw them nowhere.
Then he asked the church-keeper about the saint's weapons,
and he swore that they were certainly there in the evening.
Then the bishop truly understood his vision,
and went again to the mountain with great joy,
and made known to the people that the emperor was slain
on that same night, as had been shown to him.
He went again to the venerable saint,
desiring to know if his weapons had come back.
Then stood his javelin there, foully stained
with Julian's blood, within the chancel.
Behold, about seven days afterwards came to the same city
one of the emperor's knights, and made this known to the
citizens :
' Julian was encamped by the river Euphrates,
and a sevenfold guard watched over him ;
then came a warrior unknown to us all,
strongly armed, and immediately pierced him through
with awful assault, and was not seen afterward ;
then Julian cried out with blasphemy,
and miserably died, as we can testify.'
Thus the soldier related, and kneeled to the bishop,
praying baptism, and the bishop granted him this.
Then Basil offered the citizens their property,
but they all said with one voice,
' If we granted these costly things to the mortal [man],
that he might not destroy our winsome city,
much rather ought we to offer the treasure
to the true God who has delivered us from death ;
thou hast the property with thee, dispose of it, lo ! how thou wilt.'
Then the bishop compelled them to take the third part,
and the other two parts he gave to the needs of the church,
and of the minster, for manifold uses.
Two years the cruel Julian reigned,
and would not keep his priesthood in righteousness,

ác truwode on þone hæðen-scype . þe hine to helle ge-brohte .
 Eft on sumne tíman . wearð se arfæsta wér
 for ðan soðan ge-leafan . leaslice ge-wred . 292
 to ualens þam casere . þe ða cyne-domes geweold .
 Se wæs on criste gefullod . ác he ne cuþe his geleafan .
 ac folgode gedwylde . þurh gedwolmanna tihtinge . 296
 Þa hét se casere þone halgan ge-fecca .
 tó antiochia þære ænlican byrig .
 þa mid þam þe se gedwola . embe his deað smæda (*sic*) .
 þa wearð his agen sunu yfele¹ geuntrumed . 300
 and orwena lifes . lág æt forð-siðe² .
 Þa eode seo cwén to ðam casere and cwæð .
 yfela þu gefadast for gode þinne ræd
 nu swelt uncer sunu for ðan soð-fæstan men . 304
 Þa clypode se casere . and cwæð to basilie .
 gif þin lar is soð . and heo gode gelicað .
 gebide for mine sunu . þæt his yfel beo aſlíged .
 Da cwæð basilius . beald-lice to þam casere .
 gif þu wylt onriht gelyfan . ³þonne lifað þin sunu .
 He be-hét þæt hé wolde . and se halga ge-bæd .
 for þæt seoce cyld . and him wæs sona bet .
 þa cwædon þa ge-dwól-men . þe dwelodon þone casere . 312
 þæt hé ne seeolde búgan . for basilius lare .
 of his agenum andgyte fram heora aewfæst-nysse .
 and sædon þæt his sunu wære gesundful þurh hí .
 Mid þam þe þa dwól-men . hine bedydrodon þus . 316
 þa forð-ferde þæt cyld . færlice on heora handum .
 Eft on oðrum timan . se únge-lyfeda ualens .
 genam godes circean . of þam godes þeowum .
 and for-geaf þam gedwól-mannum . þe hine bedydrodon . 320
 Da ferde basilius . to ðam fore-sædan casere .
 and mende þæt unríht . þe ða yfelan hine ongebrohton .
 swá þæt se casere æt nextan . betæhte to his dome .
 Hwæt þa basilius . to þære byrig ferde . 324
 nícea ge-haten . on þæra wæs gehæfd

¹ V. om. yfele.² End of fragment in V.³ Leaf 18, back.

but trusted in the heathenism which brought him to hell.

Again on a certain occasion the pious man
was falsely accused, for the cause of the true faith,
to Valens the Emperor, who then ruled the kingdom.
He was baptized into Christ, but he knew not His faith,
but followed heresy through the persuasion of heretics.
Then the Emperor commanded to fetch the saint
to Antioch, the beautiful city.

Then while the heretic was considering about his death,
his own son became grievously sick,
and hopeless of life, lay at [the point of] death.

Then the queen went to the emperor, and said,
'Evilly thou disposest thy purpose in God's sight;
now our son is dying on account of the just man.'

Then the emperor cried and said to Basil,
'If thy doctrine is true, and it is pleasing to God,
pray for my son that his malady be put to flight.'

Then said Basil boldly to the emperor,
'If thou wilt believe aright, then shall thy son live.'

He promised that he would, and the saint prayed
for the sick child, and he was instantly better.

Then said the heretics, who misled the emperor,
that he ought not to depart, on account of Basil's teaching,
from their religion, of his own mind,
and said that his son should be whole by their means.

While the heretics thus deceived him,
the child died suddenly in their hands.

Again at another time the unbelieving Valens
took God's church from the servants of God,
and gave it to the heretics who deceived him.

Then went Basil to the aforesaid emperor
and complained of the wrong which the evil men had brought
upon him,
so that the emperor at last gave in to his judgment.

So then Basil went to the city,
called Nicea, in which was situated

þæt fore-sæde mynster . þe ða manfullan abædon .
 æt þam unriht-wisan casere . and þa cristenan to-dræfdon .
 þa cwæþ basilius . Uton be-lucan þas circan . 328
 and þæt loc ge-inseglian . and ge ealle siðþan
 waciað þeo niht wunigende on gebedum .
 and gif seo cyrce bið geopenad . þurh eowre ge-bena .
 habbað hí eow æfre siððan . and ne sægað us nenne þanc . 332
 Gif þone se ælmihtiga god nelle hi eow geopenian .
¹ þonne wacie wé ane niht . þone ælmihtigan biddende .
 þæt he us geopenige þa ge-insæglodan cyrean .
 and gif heo bið swa geopenad ² . heo bið siðþan ure . 336
 and gif heo þonné ne biþ . ne bidde we hyre næfre .
 Ða ge-licode þam gedwolum . þæs bisceopes dóm .
 and wacodon þa þeo niht . and on þam þriddan dege ³
 stodan æt þæra cyr⁴can dura⁵ . singende ealle 340
 fram ærne mærien . oð ofer midne dæg .
 Ac hi crist ne gehyrde . for þan þe hi ne cuþon hine .
 Þa wacode basilius . on ge-bedum ane niht
 mid þam geleaffullan folce . and fengon on ærne mærgen ⁶ 344
 ealle to clypienne . Kyrrieleyson .
 mid hluddre⁷ stemne . to ðam leofan hælende .
 Þa com færlice mycel wynd . and wearp upp þa duru .
 þæt ða scytelses⁸ to burston . and heo slóh on þone weall . 348
 Hi eodon þa in . þone ælmihtigan herigende .
 and se bisceop messode⁹ . and bletsode þa ge-leaffullan .
 and fela þára gedwól-manna . fengon to gelefan .
 Ða ne mihte se casere . wið-eweþan þam dome . 352
 ac lét þa godas¹⁰ þeowas . þæt godes templ bugian .
 and þæra áre brucan þe him ge-ahnod wás .
 þa fore-sæðan gedwól-men . wæron gefullode on gode .
 ac hí ne gelyfdan onriht . on þone lifigendan ¹¹ crist . 356
 ac mid manegum gedwyldum dwelodan ¹² þa cristenan .

¹ Besides the copy in MS. O, fol. 6 (as now numbered), another different copy exists in the same MS., fol. 50. I give a few various readings below, marked O₂.

² geopenod O. ³ dæge O. ⁴ Leaf 19. ⁵ duru O.

⁶ merien O. ⁷ hludere O. ⁸ scittelsas O. ⁹ mæssode O.

¹⁰ Sic; read godes. ¹¹ lyfiendan O₂. ¹² dwelodon O₂.

the aforesaid minster, which the wicked men had begged
of the unrighteous emperor, driving out the Christians.
Then said Basil, 'Let us lock up this church,
and seal the lock, and do ye all afterward
watch three nights, continuing in prayer,
and if the church be opened through your prayers,
ye shall have it ever afterward, and give no thanks to us.
If the Almighty God will not open it to you,
then we will watch one night, praying to the Almighty,
that He will open to us the sealed church,
and if it be thus opened, it shall afterward be ours,
and if it is not then [opened], we will never ask for it.'
The proposal of the bishop pleased the heretics,
and they watched there three nights, and on the third day
stood at the church door, all singing,
from early morning till over mid-day.
But Christ heard them not, because they knew Him not.
Then Basil watched in prayers one night
with the faithful people, and in the early morning,
all began to cry, *Kyrie, eleison,*
with loud voice to the dear Saviour ;
Then suddenly came a great wind, and threw open the door,
so that the bolts burst, and it struck against the wall.
Then went they in, praising the Almighty,
and the bishop said mass, and blessed the faithful,
and many of the heretics received the faith.
Then the emperor could not gainsay the decision,
but let the servants of God inhabit God's temple,
and enjoy the property which was made their own.
The aforesaid heretics were baptized into God,
but they did not believe aright in the living Christ,
but with many heresies deceived the Christians.

Sum arwurþe þegn hæfde ane dohter .
 þá he wolde gebringan . binnan sumum mynstre .
 and criste be-tæcan . to his clænan þeowdome .
 þa wearð an his cnapena . to euð þam mædene .
 and þurh deofles tihtinge . hí digollice lufode .
 ác hé ne dorste ameldian his ungemetegodan lufe .
 Eode þá to anum drymen þe deofles cræft cuðe .
 and behét him sceattes . gif hé mid his scyn-cræfte¹
 him þæt mæden mihte ge-macian to wife .
 þa ge-brohte se dry-man . þone cnapan . to his deofle .
 and se deofol befrán . þone dweligendan cnapan .
 gif hé wolde ón² hine gelyfan . and his hælende wiðsacen .
³ wið þam³ þe he gefremode his fulan galnysse .
 þa stod se earning . æt-foran þam arleasan deofle .
 þær hé healice sät mid his hel-cnihtum .
 and cwað he wolde wið-sacan his criste .
 and gelyfan on hine gif he his lust gefremode .
 þa cwað se sceocca eft . Ge synd swiðe ungetreowa⁴ .
 þonne ge mín be-hofiað . þonne ic helpe eow .
 and gé wiðsacað me eft . and cyrrað to eowrum criste
 seþe is swiðe myld-heort . and myldelice eow under-fehþ .
 ac wryt⁵ me nú sylf wylles . þæt þú wið-saca⁶ criste .
 and pinum fullulite . and ic ge-fremme ðinne lust .
 and þu beo on domes dæge . fordemed mid me .
 Ða awrát se earning mid his⁷ agenra hande⁷
 swá swa se deofol . him gedihte þone pistol .
 and se deofol sona sænde to ðam mædene .
 his fulan gastas . þe galnysse styriað .
 and ontandan⁸ þæt mæden . to þæs mannes lustum .
 Heo wearð þa geangsumod mid þæra ormætan ontendnysse .
 and feoll adúne færlice hrymende .
 Eala þú min fæder . gemyltsa þinre dehter .
 and for-gif me þam men . þe min mód me to spenð .
 elles ic mótt sweltan . sarlicum deaðe .

¹ scin-cræfte O. ² Leaf 19, back. ³⁻³ sijþan O. ⁴ ungetriwe O.
⁵ wrít O. ⁶ wiðsace O. ⁷⁻⁷ agenra handa O₂. ⁸ ontende O₂.

An honourable thane had a daughter
whom he wished to bring within a minster
and commit to Christ, to His pure service.
Then one of his youths became known to the maiden,
and through the instigation of the devil loved her secretly,
but he durst not announce his inordinate love.
Then he went to a sorcerer who knew the devil's craft,
and promised him treasure if he, by his magic,
could make the maiden become his wife.
Then the sorcerer brought the youth to his devil,
and the devil asked the erring youth
if he would believe on him, and deny his Saviour,
as soon as he had furthered his foul lust.
Then stood the miserable one before the wicked devil,
where he sat exalted with his hellish servants,
and said he would renounce his Christ,
and believe on him, if he would perform his desire.
Then said the fiend again, 'Ye are very unfaithful;
when ye have need of me, then I help you,
and afterwards ye renounce me and turn to your Christ,
who is very merciful and mercifully receiveth you.
But write me now, of thy own will, that thou renouncest
Christ
and thy baptism, and I will perform thy desire,
and thou shalt be condemned with me at Doomsday.'

Then the wretch wrote the document with his own hands
even as the devil dictated it to him;
and the devil immediately sent to the maiden
his foul spirits, who stir up lust,
and enkindled the maiden to the man's desires.
Then she became vexed with the exceeding burning,
and fell down suddenly, exclaiming loudly;
'O, thou my father! have pity on thy daughter,
and give me to the man to whom my mind enticeth me,
else I must die a sore death.'

þa weop se fæder . wolde hí ge-fræfrian¹ . 392
 and cwæð mid mycelre sarnysse . to þære seocan dehter² .
 Ic wolde mid clænnysse . criste þe be-weddan
 to engla gefærredena . to frofre minre sawle .
 and þu þus wodlice wilnast ceorles . 396
 Heo ne rohte his worda for þæra wodlican ontendnysse .
 and cwæð þæt heo sceolde sweltan for-raðe .
 gif se fæder nolde ge-fremman hyre wyllan .
 Se fæder þa ³æt nextan . be his freonda ræde . 400
 forgeaf þa earman dohter þam deofles cnihte .
 mid myclum æhtam (*sic*) . and his mán nyste .
 Da nolde se deofles eniht . cuman næfre to circan .
 ne godes word ge-hyran . ne þa halgan messan . 404
 Wearð þa ge-openad his earman wife .
 his manfullan be-hát . þam hetolan deofle .
 and heo mid mycelre angsumnysse . arn to basilie .
 and cydde him be ende-byrdnysse hyre enihtes wiþer-sæc . 408
 þa hét se halga wer . hine to him gefeccan .
 and be-frán gif hit swá wære . swa his wif him sæde .
 and he sæde mid wope hú hé beswican wearð .
 þa axode se bisceop . wylt þú bugan eft to *christe* . 412
 Se wyþersaca cweð . ic wylle georne leof .
 ac ic ne mæg . þeah ic wylle . forþan þe ic wið-sóc criste .
 and on ge-wryte afæstnode þæt ic wære þæs deofles .
 Se halga wer him cweð tó . Ne hoga þu embe þæt . 416
 ure hælend is swipe wel-wyllende . and wyle þe eft under-son .
 gif þu mid soðre dædbote gecyrst eft to him .
 Hwæt þa basilius gebletsode þone eniht .
 and be-leac hine on-sundron . on sumere digelre stowe . 420
 and tæhta (*sic*) him bota . and ge-bæd for hine .
 Com eft ymbe ðry dagas . axode hú hé mihte .
 Da cweð se dæd-beta . þa deoflu cumað to me .
 and me swiðe ge-egsiað . and eac swylce torfiað . 424
 and habbað him on hande min agen hand-ge-wryt .
 cweðað þæt ic come to him and na hí to me .

¹ gefrefrian O₂.² dohter O₂.³ Leaf 20.

Then the father wept, desiring to comfort her,
and said with great grief to the sick daughter,
'I desired through chastity to wed thee to Christ,
to the company of angels, for the comfort of my soul,
and thou thus madly desirest a husband.'

She recked not of his words on account of the mad burning,
and said that she must die very quickly,
if the father would not accomplish her will.

Then the father at last, by his friends' advice,
gave up the poor daughter to the devil's servant,
with much property, and knew not his sin.

Then the devil's servant would never come to church,
nor hear God's word, nor the holy mass.

Then was revealed to his poor wife
his wicked promise to the hateful devil ;
and with great anguish she ran to Basil,
and made known to him, in order, her husband's apostacy.

Then the holy man bade him be fetched to him,
and enquired if it were even as his wife had told him ;
and he said, with weeping, how he had been led astray.

Then the bishop asked, 'Wilt thou again submit to Christ ?'

The apostate said, 'I earnestly desire it, my lord ;
but I cannot though I wish, because I denied Christ,
and confirmed in writing that I was the devil's.'

The holy man said to him, 'Be not anxious about that ;
our Saviour is very benign, and will receive thee again,
if thou with true repentance wilt turn again to Him.'

Lo ! then Basil blessed the youth,
and locked him up apart in a certain secret place,
and enjoined him penances, and prayed for him.

He came again after three days and asked how he was.

Then said the penitent, 'The devils come to me,
and terrify me greatly, and also, as it were, shoot at me,
and have in their hands my own handwriting,
saying, that I shall come to them and not they to me.'

Basilius him cwæð to . ne beo ðú afyriht .
 gelyf soðlice on god . and sénode hine eft . 428
 be-leac eft þá duru . and lede him his mete .
 He com eft ymbe feawa daga . and cunnode þæs mannes .
 Se cniht ¹ cwæð to ðam halgan were . ic ge-hyra (*sic*) þa deoflu
 feorran .
 and hyra egslican þiwracan . ac ic hí ne ge-seo . 432
 He beleac hine eft on þa ylcan wysan .
 oð þone feower-teoðogan dæg . and fandode his siððan .
 þa sæde se cnapa . þæt he swiðe wél mihte .
 nu to dæg ic seah . hú ðu ofer-swiðdest þone deofol . 436
 Basilius þa on mergen . gebrohte þone cnapan
 Into godes húse . and hét gegaderian þæt fole .
 and bæd hí ealle wacian . þær on niht mid him .
 and ȝingian þam earman men . to þam ælmihtigan gode . 440
 Mid þam þe hí swiðost bædon . binnan þæra cyrca .
 þa com se wæl-reowa deofol . wolde geniman þone cnapan .
 of basilius handum . hetolice teonde .
 and cwæð to ðam halgan . þæt he hine be-rypte . 444
 ne sohte ic na hine . ac hé sylf com to me .
 her ic habbe his hand-ge-wryt . þæt ic hit ge-healde mid me
 to þam ge-mænelican dome . on þam myeclum dæge .
 Ða cwæð se halga wer . we clypiað to ðam hælende . 448
 up-ahafenum handum oð þæt þu þæt hand-ge-wryt agife .
 Ða clypodon hí ealle . kyrrieleyson .
 up ahafenum handum . wið heofonas weard .
 and efne þa æfter fyrste . feol þæt ylce gewryt . 452
 ufon of þære lyfte . to ðam geleaffullan bисope .
 He þancode þa gode . mid gast-licra blysse .
 and axode þone cnapan gif hé on-cneowe þæt ge-wryt .
 He cwæð ic on-enawe þas cartan fulgeare .
 þis ic sylf awrát . þam awyrgedan deofla . 456
 Hwæt þa basilius . hí sona totær .
 and gehuslode þone cnapan . and þam hælende betæhte .
 and lærde hine georne . hú hé lybban sceolde . 460

¹ Leaf 20, back.

Basil said to him, 'Be not thou affrighted,
believe truly in God;' and signed him [with the cross] again,
and locked the door again, and brought him his food.
He came again after a few days, and examined the man.
The youth said to the holy man, 'I hear the devils afar,
and their awful threats, but I see them not.'
He locked him up again in the same manner
until the fourteenth day, and examined him afterward.
Then said the youth that he was very well,
'Now to-day I saw how thou overcamest the devil.'
Then Basil in the morning brought the youth
into God's House, and bade gather the people,
and besought them all to watch there at night with him,
and intercede for the poor man to the Almighty God.
While they prayed most fervently within the church,
there came the bloodthirsty devil, desiring to snatch the youth
from Basil's hands, pulling vehemently,
and said to the saint that he had robbed him;
'I sought him not, but he himself came to me,
here I have his handwriting that I may keep it by me
to the general judgment at the great day.'
Then said the holy man, 'We will cry to the Saviour
with uplifted hands, until thou givest up the writing.'
Then they all cried, *Kyrie, eleison*,
with hands uplifted toward heaven;
and lo then! after a space the same writing fell
from above out of the air down to the faithful bishop.
Then he thanked God with ghostly bliss,
and asked the youth if he recognized the writing.
He said, 'I recognize this paper full well,
this I wrote myself for the accursed devil.'
Lo, then, Basil immediately tore it in pieces,
and received the youth to communion, and committed him to
the Saviour,
and taught him zealously how he should live

¹ on cristes geleafan . oð his lifes ende .
 Basilius se mæra . wearð mycclum on-bryrd .
 and mid godecundre beorhtnysse ge-blyssod . for-pearle .
 eode þa ardlice to anes preostes húse .
 and het his gebroðra beon his geferan .
 Anastasius wæs gehaten se arwurþa mæsse-preost
 þe se bisceop to fundode swá færlice mid gange .
 Mid þam wunode án mæden mærlice drohtnigende .
 geond feowertig geare fec fægre gehealden .
 Heo wæs mannum geþuht swylce heo his gemæcca wære .
 Wytodlyce se messe-preost wyste his to-cyme .
 þurh þone halgan gast . and wolde hine be-hydan .
 ac se bisceop wyste hwar he wæs ful geare .
 and hét hine mæssian for his mærlican drohtnunga .
 þa æt þære messan . wearð his mærð geswutelod .
 swá þæt se halga gast hine ealne befeng .
 on fyres gelycnysses . þær hí onlocoden .
 Se messe-preost leofode be hláfe and be wætere .
 and symle he fæste buton on freols-dagum .
 He hæfde ænne lic-ðrowere . be-locen on anum clyfan
 egeslice to-swollen . and un-sprecende fornean .
 and hine ðær afedde un-afunden oð þæt .
 Da eode basilius . to ðam clyfan .
 ac se preost nolde undón þa duru mid cæge .
 ac se bisceop hi' ge-openade . eaðelice mid his worde .
 and wacode ealle þa niht . mid þam wædlian hreoflian .
 biddende þone hælend . þæt he hine gehæleda (*sic*) .
 and gelædde hine on mergen forð . swiðe fægres híwes .
 buton ælcum womme . and wél sprecande .
 Pus wearð geopenad sé árwurðe mæsse-preost .
 and þæt halige mæden . ² þe his huses gymde .
 and se bisceop gewende mid his ge-broðrum hám .
 Effrem wæs gehaten sum swiðe halig abbot .
 on wæstene wunigende . fela wundra wyrcende .
 and manegum oðrum ge-bysnode . þa þe bugan to lare .

¹ Leaf 21.² Leaf 21, back.

in Christ's faith, until his life's end.

Basil the Great was much encouraged,
and was gladdened exceedingly with divine light.
He went then quickly to a priest's house,
and bade his brethren be his companions.

Anastasius was the name of the venerable mass-priest,
to whom the bishop went so quickly in his journey.
With him dwelt a virgin, living virtuously,
about the space of forty years, of good repute;
it seemed to men as if she were his wife.

Verily the mass-priest knew his coming
through the Holy Ghost, and desired to hide himself;
but the bishop knew where he was full readily,
and bade him say mass on account of his excellent life.
Then at the mass his virtue became manifested,
so that the Holy Ghost encompassed him all over
in the likeness of fire, as they were looking on.

The mass-priest lived on bread and water,
and he fasted ever, save on festival days.
He had a leper shut up in a cave,
fearfully swollen, and almost speechless,
and had fed him there undiscovered until then.

Then Basil went to the cave,
but the priest would not undo the door with a key;
but the bishop opened it easily by his word,
and watched all the night with the destitute leper,
praying the Saviour that He would heal him,
and led him forth in the morning of a very fair aspect,
without any spot, and speaking well.

Thus was made manifest the venerable mass-priest,
and the holy virgin who took care of his house;
and the bishop went home with his brethren.

A certain very holy Abbot was called Ephrem,
dwelling in the desert, working many miracles,
and set an example to many others who submitted to his
teaching.

Da ge-hyrde hé be þam wundrum þe basilius worhte . 496
 and bæd gelóme æt gode . þæt he him geswutelode
 hwylc basilius wære on wurð-scype mid him .
 Þa weað þam abbode æt-eowed . án fyren swer .
 se stód úp aþenod . oð þá steapan heofonan . 500
 and him com stennn ufan þus clypiende hlude .
 Eala þu effrem eall swyle ís basilius
 swylce þes fyrena swér . þe þu ge-syhst hér standan .
 Da gewende effrem of þam westene sona 504
 to ðam halgan bisceope þæt hé hine ge-spræce .
 and basilius (sic) sende sona him to-geanes .
 and hine wylcumode . swá swá hé wyrðe wæs .
 and þa halgan him betweonan embe þæt heofonlice lif . 508
 geornlice smeadon . swyðe smeaþancollice .
 Æfter þæra halgan messan . mid þam þe hí gereordodon
 cwæð se halga effrem . to þam arwurðan biscope .
 Ic bidde þe arwurða fæder þæt þu me anes þinges tyðige . 512
 ic wát þæt þu byst tyða . swa hwæs swa þu bytst æt gode .
 Bide nú æt gode . þæt ic grecisc cunne .
 Þa cwæð se bisp him tó . Þú bæde ofer mine mæðe .
 ac utor swa þeah biddan þas bena æt gode . 516
 Hí feollan þa on gebedum . and basilius cwæð .
 Hwi nelt þu lá effrem . nu ðu swá arwurðe eart .
 beon mæsse-preost and se oðer him cwæð tó .
 forðan þe ic eom synful . Þa sæde se bisp . 520
 eala gif ic hæfde ¹ þine synna ana ² .
 Hi cneowdon þa æft . and æffrem þa spræc
 mid greciscum gereorde . god herigende .
 and se halga bisp hine hadode to messe-preoste . 524
 and his wealh-stód to diacone . and hí wendon eft on-gean
 to þam wid-gyllan westene . wuldrigende góð .
 Sum swiðe welig wíf wæs . swylce on wudewan hade
 ac heo lyfde sceand-lice . swá swá swín on meoxe . 528
 and mid healicum synnum hí sylfe fordyde .

¹ Leaf 22.

² ane, alt. to ana.

Then he heard of the wonders which Basil wrought,
and frequently besought God that He would reveal to him
what manner of man Basil was in honour [as compared] with
himself.

Then was shown to the Abbot a fiery column
which stood up extending even to the high heaven,
and a voice came to him from above, thus crying aloud,
'O, thou Ephrem ! Basil is even such
as is this fiery column which thou seest standing here.'
Then Ephrem departed immediately from the desert
to the holy bishop, that he might speak with him,
and Basil sent straightway to meet him,
and welcomed him, forasmuch as he was worthy;
and the saints betwixt themselves, concerning the heavenly life,
devoutly meditated, very studiously.
After the holy mass, while they broke their fast,
the holy Ephrem said to the venerable bishop,
'I pray thee, venerable father, to grant me one thing;
I know that thou art a dispenser of whatsoever thou askest of
God.

Pray now to God that I may know Greek.'

Then said the Bishop to him, 'Thou hast asked beyond my power,
but let us, nevertheless, ask this boon of God.'

They fell then to prayers, and Basil said,
'Behold ! why wilt thou not, Ephrem, since thou art so worthy,
become a mass-priest ?' And the other said to him,
'Because I am sinful.' Then said the bishop,
'Oh, if I had but thy sins only !'
Then they knelt again ; and Ephrem then spake
in the Greek tongue, praising God,
and the holy Bishop ordained him as mass-priest,
and his interpreter as deacon, and they went back again
to the wide-stretching desert, glorifying God.

A certain very wealthy woman was living as if in widowhood,
but she lived shamefully, even as swine on a dunghill,
and was destroying herself by deadly sins ;

Heo wearð swa þeah æt nehstan wundorlice onbryrd .
 þurh godes mynegunge . and ealle hyre manlican dæda .
 awrát on anre cartan . and be-worhte mid leade .

532

gesohte þá basilium biddende and eweðende .

Eale þu godes halga be-seoh me to are .

Ealla mine synna . ic synfulle awrát .

on þissere cartan . and ic com to þe leof .

536

and ic bidde þe for godes lufan þæt þú mé unlyse þa insæg-
lunge .

ac adylega þa synna . to dryhtne me þingiende .

se god þe me forgeaf þis gode gefanc .

sé wyle þe ge-hyran me þingiende to him .

540

þa genam basilius se biscop þa cartan .

and be-seah to heofonum . and cwæð to þam hælende .

Ðin agen dæd is drihten . þæt þú adylegie synna .

þu þe midden-eardes synna myld-heort-lice æt-brytst .

544

eaðelice þu miht þyssere anre sawle synna .

adylegian . þu soðfæsta drihten .

Ealle ure synna synd mid þe awrytene .

ac þín myld-heortnys is swiðe mycel . and ún-asmægndlic .

Git þa basilius gebæd for þæt wif .

waciende þa niht . and þæt ge-wryt ageaf

þam fore-sædan wife . and þá wæron þa synna

ealle adilegode butan anre synna .

552

Seo wæs seo mæste . and heo wearð þa æmod .

biddende¹ mid wope þone halgan wer .

þæt he þa mycolan synne mild-heort-lice adilegode .

swá swá he dide þa oðre . þurh his drihtnes unnan .

556

þa cwæð se erce-biscop . Ic eom eac synful .

and myltse behofige . þæs heofonlican dryhtnes .

Ac far þe to westene . and þú fintst anne wer

haliges lifes . se hatte effrem .

560

agif him þas cartan . and cyþ him ymbe þe .

and he mid gebedum gegladaþ god aelmihtigne .

þæt wif gewende þa to ðam westene swiðe .

¹ Leaf 22, back.

however, she became at last wonderfully moved through God's warning, and wrote all her wicked deeds on a paper, and sealed it with lead; Then she sought Basil, praying and saying, 'Oh, thou saint of God! Look on me with mercy; all my sins I, a sinner, have written on this paper, and I have come to thee, beloved one, and I pray thee, for God's love, to unloose for me this seal, and blot out the sins, interceding for me to the Lord; the God who gave me this good thought, He will hear thee, interceding to Him for me.' Then Basil the bishop took the paper, and looked up to heaven, and said to the Saviour, 'Thine own deed, Lord, is it to blot out sins; Thou who mercifully takest away the sins of the world, easily Thou canst blot out the sins of this one soul, Thou righteous Lord! All our sins are written down with Thee, but Thy mercy is very great and unsearchable.' Still Basil prayed for the woman, keeping vigil that night, and gave back the writing to the aforesaid woman, and then were the sins all blotted out, save one of the sins, which was the greatest, and she became then disheartened, praying, with weeping, the holy man, that he would mercifully blot out the great sin, even as he did the others through his Lord's grant. Then said the archbishop, 'I also am sinful, and need mercy of the heavenly Lord; but go thou to the desert, and thou shalt find a man of holy life, who is called Ephrem; give him this writing, and make known to him concerning thyself, and he with prayers shall gladden Almighty God.' The woman then went to the desert quickly¹;

¹ There is an abrupt transition here, but nothing is lost; see l. 633.

and basilius wearð gebroht on legere 564
 to his forðsiðe . fore-wittig swa þeah .

AN æþele læce wæs wunigende on þære byrig .
 IOSEP gehaten . hæðen and Iudeisc .

se cuðe to-cnawan gif he cunnode þæs mannes . 568
 be his aðrena hrepunge . hweðer he hraðe swulte .
 and BASILIVS wiste þurh godes onwrigennysse .
 þæt hé sceolde þone læce to ge-leafan bringan
 and on fante fullian . ær his forð-siðe . 572

þa lufode he hine forði . and gelome hine ge-spræc .
 tilhtende to ge-leafan . þeah þe he lange wið-soce ,
 Da on sumum dæge sende basilius .

æfter ðam ylcan læce swylce he his laenunga gyrnde , 576
 and het hine sceawian be his seocnysse ,
 axude þa hu him þuhte . and se oðer him andwyrde .
 Gearciað þa þing . þe eow gewunelice synd ,
 to bebyrigunge . þes bispoc gewit hraðe . 580

Da cwað se erce-biscop . to ðam æðelan læce ,
 nastu hwæt þu sægst . þeah þu swá ne wene ,
 Se læce him cwað to . Ne lyfastu oð æfen ,
 þa cwað basilius , hwæt gif ic bide merigenes . 584

Se ebreisca cwað eft . Ne bið hit swa langsum .
¹ Ane tíd ic wene . þæt þin sawul wunige on þe .
 ac gefada þine þing . for þan þe ic þe sækge ,
 þæt þes dæg ne ge-endað ofer ðe cucena . 588

Da cwað basilius mid blyðum mode him to .
 Hwæt destu gif ic to mergen mid-deges gebíde ,
 Se ebreisca cwað . sylf ic swelte þonne .

Se halga wer sæde . þu scealt sweltan synna , 592
 and criste lybba . þurh geleafan awend .
 Se læce him andwyrde . and cwað . þæt he gelyfan wolde .
 and his wyllan gefreman . gif he wunode of² mid-dæg ,
 He be-hét þa mid aðe þæt he to þam hælende gebuge , 596
 and fulluht under-fenge . gif se halga fæder leofode .

¹ Leaf 23.² Read oð.

and Basil was brought by disease
near to his departure, foreknowing it however.

A noble leech was dwelling in the city,
called Joseph, a heathen and a Jew ;
he knew how to distinguish, if he examined a man,
by the feeling of his veins (pulses), whether he would die
soon ;

and Basil knew, through God's revelation,
that he should bring the leech to the faith,
and baptize him in the font ere his departure ;
he loved him therefore, and frequently spake with him,
persuading him to the faith, though he long opposed it.
Then on a certain day Basil sent
after the same leech, as if he required his healing,
and bade him examine concerning his sickness :
then he asked how it seemed to him, and the other answered him,
'Prepare the things which are customary amongst you
for burial ; this bishop will soon die.'

Then said the archbishop to the noble leech,
'Thou knowest not what thou sayest, though thou ween it not.'

The leech said to him, 'Thou wilt not live till evening.'

Then said Basil, 'What if I bide till morning ?'
The Hebrew said again, 'It will not be so long ;
for one hour, I think, thy soul shall remain in thee ;
but set in order thy affairs, because I say to thee
that this day will not close over thee alive.'

Then said Basil with blithe mood to him,
'What wilt thou do if I bide till to-morrow at mid-day ?'

The Hebrew said, 'I myself will die then.'

The holy man said, 'Thou shalt die to sin
and live to Christ, converted through faith.'

The leech answered him, and said that he would believe
and perform his will, if he lived until mid-day.

He promised too with an oath, that He would submit to the
Saviour,
and receive baptism, if the holy father lived.

Hwæt ða basilius bæd þone ælmihtigan god
 þæt he his líf gelengde þam læce to hæle .
 Se bispoc þa leofode swa swa he bæd æt gode .
 and on mergen ge-langode þone læce him to .
 Se indeisca þa com . and cwæð mid wundrunge
 mid ealre heortan . Ic sæcge þæt crist is soð god .
 and heonan-forð wið-sace mid soðum ge-leafan
 þam hatigend-licum bigengum . þe ða Iudeiscan healdað .
 Hat me nu fullian . and mine hiwan ealle
 on þæs hælendes naman . buton elcunge .
 Se ærce-bispoc cwæð . Ic eow ealle fullige .
 mid minum agenum handum . ðine hiwan . and þe .
 þa grapode se læce his lima eft . and cwæð .
 Ðin mægn is aterod . and þa mihte þu næfst .
 Basilius him cwæð to . We habbað þone scyppend .
 þe þæt gecynd gescéop . and se us ge-strangað .
 He arás ða mid þam worde . and eode to cyrcean .
 and ætforan þam folce gefullode þone Ioseph .
 mid eallum his hiwum . and ge-huslode hí siððan .
 and lærde hí georne . be ðam ecan life .
 Síppan he messode mannum to nones .
 and lærde hi georne . and luflice hí cyste .
 and genam ðone dæl þæs deorwurðan husles .
 þe se hælend gehalgode . þe he heold oð þæt .
 and æfter þære huslunge . mid herunga ge-wát .
 to þam lifigendan gode . þe he mid geleafan wurðode .
 mid þam he wunað on blysse . á butan ende. AMEN. 624

Hwæt þa se læce þe ðær gelyfed wæs .
 feoll uppon his breost . mid flowendum tearum .
 and cwæð mid wope . wella basilius .
 gif ðu sylf noldest . nære þu git forð-faran .
 þa com mycel meniu on mergen to ðam lice .
 and Gregorius bisceop . þe mid basilie leornode .
 and oðre fela bisceopas . and gebrohten þæt lic .

So then Basil prayed the Almighty God,
that he would lengthen his life for the salvation of the leech.
Then the Bishop lived even as he had besought of God,
and in the morning summoned the leech to him.
Then the Jew came, and said, with astonishment,
'With all my heart I say that Christ is true God,
and henceforth renounce with true faith
the hateful rites which the Jews practise;
command me to be baptized, and all my household,
in the Saviour's name without delay.'

The archbishop said, 'I will baptize you all
with mine own hands, thy household and thee.'

Then the leech felt his limbs once more and said,
'Thy strength hath failed, and thou hast no power.'

Basil said to him, 'We have the Creator,
Who created nature, and He will strengthen us.'

Then with that saying he arose and went to church,
and, before the people, baptized Joseph
with all his household, and received them afterwards to communion,
and taught them zealously concerning the eternal life.

Afterward he said mass for the people until noon,
and taught them zealously, and lovingly kissed them,
and received the portion of the precious housel
which the Saviour had consecrated, which he had reserved until
then,

and after the houselling, departed with praises
to the living God whom he had worshipped faithfully,
with whom he dwelleth in bliss ever without end. Amen.

Lo ! then the leech who had there become a believer,
fell upon his breast with flowing tears,
and said with weeping, 'Alas, Basil !
if thou thyself hadst been unwilling, thou wouldest not yet have
departed.'

Then came a great multitude in the morning to the corpse,
and bishop Gregory, who had learned with Basil,
and many other bishops, and brought the corpse

mid gastlicum sangum . Into godes cyrcean . 632
 We wyllað nu ful sæcgan be ðam synfullan wife .
 þe basilius sende . mid þære anre synne
 to effremme þam abbude . þæt he ða án adylogode .
 þæt wif becom at nextan þurh þæt widgylle westen . 636
 to ðam halgan effrem . and he wiste hyre fær .
 Ðuruh godes onwrigennysse . and hwæt heo wolde þær .
 and cweð hire sona to . ic eom synful mann .
 Heo awarp þa cartan ða . and cweð to effremme . 640
 Se aerce-biscop me sende soðlice to ðe .
 þæt þu ðas ane synne . þe on þyssere ymlan stent .
 þurh þine ge-bedu adilige . swa swa he dyde þa oðre .
 Se halga effrem cweð . nese nese dohtor . 644
 ac se ðe þa manega synne mihte adilegian .
 þurh his þing-rædene ða þa ðu hine bæde
 se mæg bet þone ic biddan for ðære anre .
 Gang ongean hraðe to ðam godes menn . 648
 þæt ðu hine befóær his forðsiðe .
 þa arn þæt earme wif ofer þæt westen swiðe .
 oð þæt heo to þære byrig be-com . þær man bær basilium .
 and feoll ða to eorðan . flitende wið þone halgan . 652
 þæt he hi asende . fram him sylfum to westene .
 on swa mycelne weg . and ne wearð gefrefrod .
 Heo wearp þa mid þam þæt gewryt on ða bære .
 and cydde þam mannum be hyre misdædum . 656
¹ Þa wolde an ðæra preosta . wytan þa synne .
 and seawode þa cartan . and clypode to ðam wife .
 To hwi swinest þu la wif . þeos carte is adilegod .
 Seo syn wearð þa adilegod . þurh drihtnes mildaunge . 660
 swa swa basilius wolde . þe ða wuldrode mid gode .
 Ða fægnode þæt wif . and þæt folc wuldrode .
 þone lifigandan god . þe lyfað on ecnyssse .
 His líc wearð be-byrged on cessariam byrig
 cappadoniscre scyre . þær þær he sylf biscop wæs . 664

with ghostly songs into God's church.

We will now relate fully concerning the sinful woman whom Basil sent with the one sin to Ephrem the abbot, that he might blot out that one. The woman came at last through the wide desert to the holy Ephrem, and he knew all about her life through God's revelation, and what she desired there, and said to her instantly, 'I am a sinful man.' Then she drew out the paper, and said to Ephrem, 'The archbishop sent me verily to thee, that thou mightest blot out this one sin, which standeth in this scroll, through thy prayers, even as he did the others.' The holy Ephrem said, 'Nay, nay, daughter, but he who could blot out the many sins through his intercession, when thou didst beseech him, he can, better than I, pray for this one: Go again quickly to the man of God that thou mayest reach him before his death.' Then ran the poor woman over the desert swiftly, until she came to the city where they bare Basil, and fell then to the earth, chiding with the saint, that he had sent her from himself to the desert on so great a journey, and she had not been comforted. Then with that she threw the writing on the bier, and told the men concerning her misdeeds. Then one of the priests desired to know the sin, and looked at the paper, and cried to the woman; 'Wherefore labourest thou, oh woman? this paper is blotted out.' So the sin was blotted out through the Lord's mercy, even as Basil desired who was then in glory with God. Then the woman rejoiced, and the people glorified the living God who liveth in eternity. His body was buried in the city of Cæsarea, in the province of Cappadocia, where he himself had been bishop;

manegum fremiende . mid mycelre lare .
 and he sylf wolde sweltan for rihte
 ær ðam þe he for-suwode þone soðan gelyfan . 668
 betwux þam gedwol-mannum þe hine drehton for-oft .
 for ði he wuldrað nú . á . to worulde mid gode. AMEN. 670

IV.

IDVS IANVARII. PASSIO SANCTI IVLIANI ET SPONSE
EIVS BASILISSE.

[Another copy, much burnt and very defective, is in MS. Otho, B. x, fol. 7.
 See l. 27. I give the various readiugs, marked 'O.]

IVLIANVS WÆS GEHATEN . SUM ÆÐELE GODES ÐEGN .
 On egypta lande . on antiochian þære byrig .
 Se wæs æðel-boren of æwfestum magum .
 and on cristes lare ge-læred . fram geogoþe. 4
 þa wolde his fæder . and his frynd ealle .
 þæt he wifian sceolde þa he eahtetyne gæra wæs .
 ac iulianus cwæð þæt he cunnian wolde
 his drihtnes wyllan hu he wolde be him . 8
 He wearð þa ge-bysgod on his ge-bedum seofan niht .
 bæd þone ælmihtigan crist þæt he his clænnyssse geheolde .
 Ða æt-eowde se hælend hine sylfne on swefne
 þam æþelan enihte on ðære eahteoðan nihte . 12
 and cwæð þæt he sceolde soðlice underfon mæden
 him to gemacan . þe hine ne moste ascyrian
 fram his clænan lufe þe he gecoren hæfde .
 Se hælend him cwæð to . Ic beo sylf mid þe . 16
 and on þe adwesce ealle ontendnysse .
 and þæt mæden ic ge-bige . eac to minre lufe .
 and on eowrum bryd-bedde . ic beo eow æt-eowed .
 and þurh eow me bið ge-halgod manegra oðre clænnyssse 20
¹ and ic þe under-fo mid ðinum mædene to heofonum .

¹ Leaf 24, back.

profiting many by his great learning,
and he himself desired to die for the right,
ere he would be silent concerning the true faith
amongst the heretics who very often vexed him.
Therefore he is now in glory for ever with God. Amen.

IV.

JAN. 9¹. PASSION OF ST. JULIAN AND HIS WIFE
BASILISSA.

A certain noble servant of God was called Julian
in the land of Egypt, in the city of Antioch,
who was nobly born of pious parents
and instructed in Christ's lore from his youth.
Then his father desired, and all his friends likewise,
that he should marry, when he was eighteen years old.
But Julian said that he wished to find out
his Lord's will, how He willed concerning him.
Then was he busied in his prayers for seven nights,
and prayed the almighty Christ that He would preserve his
chastity.
Then the Saviour shewed himself in a dream
to the noble knight on the eighth night,
and said that he must verily take a maiden
as a mate for himself, who would not sever him
from his pure life, such as he had chosen.
Jesus said to him, 'I myself will be with thee,
and will quench in thee all desire,
and will incline the maiden also to love of Me.
And in your bride-bed I will be manifested to you,
and through you the purity of many others shall be hallowed
unto Me,
and I will receive thee, with thy maiden, to heaven.'

¹ The Ides of January correspond to Jan. 13. The right day is Jan. 9.

Da awoc Iulianus gewyssod þurh his drihten,
 cwæð to his freondum. þæt he on-fon wolde.
 mæden him to gemacan. and hi myclum þæs fægnodon. 24
 þa fundon his magas sum æðel-boren mæden
 basilissa gehaten. and him þa begeaten.
 þa wurdon gegearcodes þa gyftu æfter gewunan.
¹ and hí butu coman on anum bedde to-somne. 28
 Hwæt ða iulianus hine georne ge-bæd.
 to ðam hælende criste. þæt he hine geheolde.
 wið ealla ontendnysse. and yfele costnunga.
 Da wearð þæt bryd-bed mid bræðe afyllde. 32
 swylce þær lægon. lylie and rose.
 Da cwæð basilissa to þam clænan brydguman.
 Hit is winter-tid nu and ic wundrie þearle
 hwanon þes wyrt-bræð þus wynsumlice steme. 36
 and me nu ne lyst. nanes synscipes.
 ac þæs hælendes geþeodnysse mid ge-healdenre clennisse.
 Iulianus andwyrde þam æðelan mædene.
 þes wynsuman bræð þe ðu wundrast þearle. 40
 næfð nan angin. ne eac nænne ænde.
 þes bræð is of criste seðe is clænnysse lufigend.
 gif wit þurh-wuniað on ansundum ² mægð-hade.
 and hine clænlice lufiað. þonne cume wit³ to his rice. 44
 and wit⁴ ne beoð to-twæmede. ác á⁵ to worulde blyssiað.
 Basilissa cwæð. þæt heo on clænum mægð-hade
 þurh-wunian wolde. for ðam wynsuman behate.
 and habban þæt ece lif. and ðone hælend to bryd-guman. 48
 þa clypode iulianus on cneow-gebedum ðus.
Confirma hoc deus. quod operatus es in nobis. et reliqua.
 Gefæstna þis hælend. þæt þæt ðu on us gewyrct.
 and basilissa sona swa ge-lice dyde. 52
 þa astyredre þæt bryd-bed. and beorht leoht þær scéan.
⁶ and ⁷ crist wearð⁷ gesewen mid scinendum werode.
 and his modur maria mid hyre mædenlicum heape.

¹ See MS. Otho B. x. fol. 7 (as now numbered). ² anwealgum O. ³ we O.

⁴ wyt O. ⁵ O om. 6. ⁶ Leaf 25. ⁷⁻⁷ crist sylf wearð þær O.

Then awoke Julian, instructed by his Lord,
and said to his friends that he would take
a maiden for his spouse; and they were greatly glad of it.
Then his kinsmen found a certain nobly-born maiden,
named Basilissa, and obtained her for him.

Then was prepared the marriage, according to custom,
and they two came into one bed together.

Well, then! Julian eagerly prayed
to Jesus Christ, that He would preserve him
against all desire and evil temptation.

Then was the bride-bed filled with fragrance
just as though a lily and a rose were lying there.

Then said Basilissa to the pure bridegroom,
'It is now winter-time, and I greatly wonder
whence this fragrance of flowers thus wonderfully rises;
and now I have no desire for any sinfulness,
but (feel) only desire for the Saviour, with preserved chastity.'

Julian answered the noble maiden,
'This winsome fragrance, at which thou greatly wonderest,
hath no beginning, nor eke any end.

This fragrance is from Christ who is lover of purity;
if we two continue in unbroken chastity
and purely love Him, then shall we come to His kingdom,
and we two shall never be severed, but shall rejoice for ever.'

Basilissa said that she desired to continue
in pure maidenhood, because of that winsome promise,
so as to have the life eternal, and the Saviour for her bride-
groom.'

Then cried Julian on his knees, in his prayers, thus:
'Confirm this, O Lord, that thou hast wrought in us,' &c.,
Confirm this, Saviour, that thou workest in us.

And soon Basilissa did even the like.

Then the bride-bed shook, and a bright light shone there,
and Christ was visible, with a shining host,
and His mother Mary with her virgin train.

Crist elypode þa to ðam clænan cnihte . 56
 and cwæð þæt he hæfde oferswiðod
 woruldlice gælsan . and þone gramlican feond .
 Of marian werode wæs þus geclypod .
 Eadig eart þu basilissa . forþan þe þu gebygdest 60
 þin mod to halwendum mynegungum .
 and middan-eardlice swæsnyssse mid ealle forsihst .
 and þe sylfe gearcost to wuldre .
 þa com to ðam bedde boc fram þam hælende , 64
 and twegen his halgan mid twam cynhelnum .
 arærðan hi þa úpp . and heton hí rædan .
 Ða rædde iulianus þas word on þære béc .
 Se þe for minre lufe middan-eard forsihð . 68
 he bið soðlice geteald to þam unbesmitenum halgum .
 þe næran on heora life besmitene mid wifum .
 Basilissa bið geteald to þera mædene getæle
 þe marian folgiað þæs hælendes meder . 72
 Æfter þisser rædinge . and oðrum tihtingum .
 ge-wendon þa halgan to þam hælende úpp .
 Hwæt þa iulianus ungewæmmede heold his bryde .
 and hi wæron geðeodde mid soðre clænnyssse 76
 gastlice þeonde on godes gewytnysse .
 Heora fæderas wæron gefyrn cristene .
 Hit gelamp þa raðe¹ . þæt hi of life gewytan .
 and læfdon heora sehta þam æðelum mannum . 80
 Iulianus þa dælde . be his drihtnes wyssunga² .
 heora land are . þe him læfed wæs .
 and arærde him mynster and his mædene oðer .
 He wearð þa fæder ofer fæla³ muneca . 84
 and basilissa modor ofer manega mynecena .
 and hí þa gastlican werod under gode⁴ gewyssodon .
 on daeg-hwamlicre lare to heora dryhtnes wyllan .
 oþ þæt se reðe æhtnyssse on egypta lande becom . 88
 fram þam ⁵wel-hreowan casere þe wæs geciged dioclytianus .
 þa gebædon . þa halgan hí to þam hælende .

¹ hraþe O. ² willan O. ³ fela O. ⁴ O inserts well. ⁵ Leaf 25, back.

Christ called out then to the pure knight,
and said that he had overcome
worldly luxury and the angry fiend.
By Mary's host it was thus spoken,
'Blessed art thou, Basilissa, because thou didst incline
thy mind to salutary admonitions,
and wholly despisest worldly delight,
and preparest thyself for glory.'

Then came to the bed a book from the Saviour,
and two of His saints, with two crowns,
then raised them up, and bade them read.
Then read Julian in the book this word,
'He that for my sake despiseth the world
he verily shall be counted among the unsullied saints
that never in their lives were polluted with women.
Basilissa shall be counted among the number of virgins
who follow Mary, the Saviour's mother.'

After this reading and other persuasions
the saints returned back to the Saviour.
Thus Julian kept his bride unpolluted,
and they were associated in true chastity,
increasing in the spirit, in testimony to God.
Their parents had been Christians long before;
and it soon happened that they departed this life,
and left their possessions to the noble pair.
Julian then distributed, by the Lord's instruction,
the wealth of their land that was left to them,
and reared for himself a minster, and for his bride another.
Then he became a father over many monks,
and Basilissa a mother over many nuns,
and they, under God, instructed the ghostly host
in daily lore according to their Lord's will,
until the cruel persecution came upon the land of Egypt
from the bloodthirsty emperor, who was named Diocletian.
Then prayed the saints to the Saviour,

and he him asende pisne frofer þus cwæðende .

Eala þu basilissa þine gebedu synd gefyllede

92

þæt ealle þine mædenu of middan-earde gewitað

ær ðan þe seo arlease ehtnys . ofer eow be-cume .

þæt ge ne beon ge-wem-mede . þurh ða wodan ehteras .

Hit wearð þa gefylled . swa swa him fore-sæde god ,

96

þæt ealle ða femnan þe folgodon basilissan

gewyтан of worulde to þam wuldor-fullan hælende ,

and basilissa siððan soðlice gelaðod .

gewat on mægðhade of middan-earde to criste ,

100

and iulianus mid blisse hí bebyrgde mid his munecum ,

And he abád on life mid his leofan gebroðrum

tihtende hí geornlice , to ðam to-werdan gecampe .

Ða com martianus se man-fulla cwællere .

104

Into antiochian þære egyptiscan byrig .

mid ormettre ehtnysse . fram þam arleasan casere .

He sette ða gebann þæt nan mann biegan ne moste .

oððe ænig þing syllan buton he onsæged-nysse .

108

geoffrode þam leasum deofol-gyldum . and his drihten wið-soce ,

Him wearð þa ge-sæd . be ðam soðan geleafan .

þe Iulianus heold mid his halgum gebroðrum .

and sende to ðam heape het hi gebugan

112

to his deofolgyldum . þe læs þe hí for-demede wurdon .

Ac Iulianus ne rohte þæs reðan þywrace .

ne nan his geferena forht næs on mode .

ac wæron lust-bære for þone leofan drihten

116

wita to þrowienne . and eac wælhreowne deað .

þa ge-cyrde se ærendraca . and þis sæde þam deman .

Martianus þa het þone halgan Iulianum

him to ge-langian to langsumum wytum .

120

and het siððan for-bernan ealle his gebroðra .

samod binnan ¹ þam ylcan huse . þe hi heora beda be-eoden .

þa wearð se halga heap þam hælende ge-offrod .

and þurh þæt hate fýr to heofonan rice becóm .

124

On ðere stowe beoð gehælede . gehwilce untrume .

¹ Leaf 26.

and He sent them this comfort, thus saying :

‘ Ho ! thou Basilissa, thy prayers are fulfilled,
that all thy maidens shall depart from the world,
before the cruel persecution shall come upon you,
that ye be not polluted by the mad persecutors.’

It was soon fulfilled, even as God foretold to them,
that all the women that followed Basilissa
departed from this world to the glorious Saviour,
and Basilissa afterward, truly invited,
departed in virginity from the world to Christ,
and Julian, with joy, with his monks buried her,
and himself continued in life with his dear brethren,
eagerly persuading them to the future conflict.

Then came Martianus the wicked tormentor
into Antioch, the Egyptian city,
with immeasurable cruelty, from the impious Emperor.
He made a decree, that no man might buy
or sell anything, unless he offered sacrifice
to the false idols and forsook his Lord.

Then was (all) told him about the true belief
that Julianus held, together with his holy brethren ;
and he sent to that company, and bade them bow down
to his idols, unless they were to be judged guilty.
But Julianus recked not of the savage threat,
nor was one of his companions afraid in his mind,
but (all) were desirous, for their dear Lord,
to suffer torments, and even cruel death.

Then returned the messenger, and told this to the judge.
Martianus then bade the holy Julianus
to be sent for to himself, for lingering tortures,
and then commanded all his brethren to be burnt together
within the very house wherein they offered their prayers.
Then was the holy company offered up to the Saviour,
and went to the kingdom of heaven through the hot fire.
On that spot are healed any sick people (that come)

þurh þæra martyra ge-earnunga . þe on þære stowe ȝrowodon .
 Hwæt ða martianus se manfulla cwellere .
 hæfde langsum gewinn . wið þone æðelan Julianum . 128
 and cwað þæt he geare wiste his æðelborennysse .
 and ic þe for-ði tihte . þæt ðu þam godum ge-offrige .
 æfter þinre gebyrde . þæt hi þe blyðe beon .
 Julianus him sæde . þu eart soðlice ablend 132
 mid þinre yfelnysse . and for-þi me þus olæcst .
 Ge habbað manega godas . and manega gydena .
 we soðlice wurðian ænne soðne god .
 Eower godas synd agotene . oððe agrafene . 136
 hu magon hi beon ge-gladode . þurh ænige bigenegas .
 oþþe þam gemyltsian . þe hí mid ge-dwylde wurðiað .
 þeos race is swiðe lang-sum fullice to gereccenne .
 ac we hit sæcgað eow on þa scortostan wisan . 140
 Hwæt þa martianus . het his manfullan cwelleras .
 þone halgan beatan mid heardum saglum .
 þa bærst sum sagol into anes beateres eagan .
 swa þæt his eage wand út mid þam slæge .
 Se man wæs þam deman þearle nyd-behefe . 144
 and cuð þam casere . and him eallum ge-cweme .
 Ða cwað martianus mid mycclum graman .
 swa micel is þin dry-cræft . þæt ðu þas dyntas naht ne gefretst .
 and þærto eacan ablendst . þone þe þe beaton (sic) sceolde . 148
 Julianus þa cwað . to þam wel-hreowan þus .
 Clypiað to eowrum godum . and to eallum gydenu .
 þæt hí nu gehælan . þises hæðenan eage .
 and gif hí ne magon . ic hine gehæle þurh crist . 152
 þa eoden þa hæðen-gyldan . ¹into heora temple .
 clypigende hlude . to ȝam leasan gode .
 Ða andwerdan þa deofla . of þam dædan anlicnyssum .
 Gewitað fram us . we synd wraðe ge-swæncte 156
 and mid fyre for-numene . for Julianes intingan .
 æfre fram ȝam dæge þe ge hine ærest dræhton .
 Hú mage wé blinde þone blindan ge-hælan .

through the merits of the martyrs who suffered in that place.
Well, then, Martianus, the evil tormentor,
had a long contest with the noble Julianus,
and said that he had formerly known his high rank,
'and I therefore exhort thee, offer to the gods
according to thy quality, that they may be kind to thee.'
Julianus said to him, 'Thou art verily blinded
by thy evil mind, and therefore dost thus flatter me.
Ye have many gods and many goddesses;
we however honour one true God only.
Your gods are cast in a mould or sculptured,
how can they be gladdened by any acts of worship?
or how shall they show mercy on them that erroneously honour
them?'

(This story is very tedious, to tell it all,
but we tell it you in the briefest way.)

Well, then, Martianus bad his wicked tormentors
beat the saint with hard rods.

Then one of the rods broke into a beater's eye,
so that his eye rolled out, by means of the stroke.

This man was very necessary to the judge,
and well-known to the emperor, and well-pleasing to them all.
Then said Martianus in great anger,

'So great is thy sorcery that thou feelest these strokes not at all,
and moreover thou blindest him who is told to beat thee.'

Julianus then spake thus to the cruel one,
'Cry to your gods and to all your goddesses
that they will now heal this heathen's eye !

And if they cannot, I will heal him through Christ.'

Then went the idol-worshippers into their temple,
crying aloud to the false god.

Then answered the devils, out of the dead images,

'Depart from us, we are fiercely tormented

and consumed with fire, for Julian's sake,
ever since the day that ye first vexed him.

How can we blind ones heal the blind ?'

þa cwæð Julianus þe þæt eal wyste . 160
 to martiane . mid micelre blisse.
 Gang into þinum godum þe hí clypið to him .
 þa eode se ehtere into þam temple .
 and ge-seah þa anlicnyssa ealle to-cwysede 164
 gyldena and sylfrena . and sume of smytinga .
 Sume of cristallan to-brytte mid ealle .
 þa sæde martianus þæt ða soðfæstan godes
 mid geþylde for-baron . þone bysmorfullan teonan .
 þæt hí swa Julianum to him ge-bigan mihton .
 He bæd swa þeah Julianum . þæt he his ge-beot gelæste .
 and þæs enihtes eage þurh his cristi ge-hælde .
 þa mærcode Julianus þæs mannes eage . 172
 mid cristes rode-tacne . and se eniht wearð ge-hæled .
 swylce his eage nære næfre ær gederod .
 Ða clypode se eniht . and cwæð to martiane .
 Se god is to gelyfanne . þe ða cristenan ongelyfað . 176
 and þine godas synd soðlice deoflu .
 Martianus þa hét hine be-heafdian .
 forðan þe he gelyfde . on þone lyfigandan god .
 þe his eage onlihte . and eac his heortan . 180
 He het eac geswencean mid swarum witum .
 þone halgan Julianum . and het hine lædan
 geond ealle þa burh gebundene mid racen-teagum .
 Martianus hæfde his sunu ær befæst . 184
 to woruld-licre lare . and to uðwitegunge .
 on þære ylcan byrig . þe se gebundene eode .
 His nama wæs celsus . and se ge-seah þone halgan .
 and hu godes ¹ænglas him mid flugon . 188
 awearp þa his lár-bóc . and mid gelefan arn
 to þam halgan were . and his fét gesohte .
 cwæð þæt he wiðsoce þam sceand-licum godum .
 and cristi andette mid ealre heortan .
 Ne mihte hine nan man of þam gelefan gebringan .
 ne fram Julianæ . þurh ænig þing ateo[n]. 192

Then said Julianus, who knew all that,
to Martianus, with great joy,
'Go in unto thy gods, they call thee to themselves!'

Then went the persecutor into the temple,
and saw the images all broken in pieces,
both of gold and of silver, and some of amber,
and some of crystal, wholly shattered.

Then said Martianus that the true gods
patiently endured that shameful injury,
that so they might incline Julianus to them.

Nevertheless he prayed Julianus to fulfil his boast,
and to heal the servant's eye through his Christ.

Then Julianus marked the man's eye
with the sign of Christ's cross, and the servant was healed,
just as if his eye had never been hurt.

Then cried the servant, and said to Martianus,
'That God is to be believed in, on whom the Christians believe,
and thy gods are verily devils.'

Then Martianus ordered him to be beheaded,
because he believed on the living God
who enlightened his eye and his heart also.

He also bad men torture with severe torments
the holy Julianus, and bad them lead him
through all the city bound with fetters.

Martianus had, ere this, committed his son
to worldly instruction and philosophy
in the very town through which the prisoner went.

His name was Celsus, and he saw the saint,
and how God's angels flew along beside him.

Then he threw away his book of instruction, and with (full)
belief ran
to the holy man, and sought his feet,
and said that he forsook the base gods,
and acknowledged Christ with all his heart.

No man could turn him aside from the faith,
nor by any means withdraw him from Julianus.

þa wærð martianus and eac seo modor
 dreorige on mode . and heora men ealle . 196
 and martianus befrán þone mæran Iulianum .
 hwi woldest þu amyrran min ancennedan sunu .
 þurh þinne dry-craeft . and to þinum criste geweman .
 Beheald ure sarnysse . and urne sunu forlæt . 200
 and ic ðe geþingie to urum kasere .
 Celsus se-sunu sæde þam swicolon fader þus .
 Ic wiðsace þe fader for þinum gedwylde .
 and ic gelyfa on crist þe me gecoren hæfð . 204
 witna gif þu wylle . mid wæl-hreowum tintregum
 þinne agenre (*sic*) sunu . for þinra goda bigenege .
 Gif þu nelle me of-slean . asend me to þam casere .
 þæt ic þær deað þrowige for minum drihtne criste . 208
 þa halgan wurdon gebrohte on blindum cwearterne syððan
 be martianes hæse þær manna lic lagon .
 þe wærar ær acwealde on ðam cwearterne gefyrn .
 þa weollon eall maððon . and eglice stuncon . 212
 þa fore-sceawode godes gifu . þæt þær scean mycel leoht .
 and se stenc wearð awend . to wynsumum bræðe .
 and eall se unwynsumnyss him wearð to blysse .
 þa cwædon þa cempan þe se cwellere gesette . 216
 þam halgum to weard-mannum . þæra wæron twentig .
 Unrihtlic us bið . þæt we æft gecyrrom .
 fram þysum beorhtan leohte . to blindum þystrum .
 fram life to deaðe . fram soðe to leasunga . 220
 Hi feollon þa ealle to Iulianes fotum .
 mid ge-leafan herigende þæs hælendes naman .
 Iulianus þa bæd mid ¹onbryrdnysse his drihten .
 þæt he fore-sceawode hu hi ge-fullode wurdon . 224
 þær wæron binnan þære byrig . seofan gebroðra cristena .
 þæs caseres cynnes . and heora fæder wæs cristen .
 þam alyfde se casere heora cristen-dom to healdenne .
 butan ælcere eht-nysse . for ðam arwurðan cynne . 228
 Hi hæfdon ænne mæsse-preost swiðe mæres lifes .

¹ Leaf 27, back.

Then was Martianus, and also Celsus' mother sorrowful in mind, and all their men; and Martianus asked the illustrious Julianus, 'Why wouldst thou destroy my only son by thy sorcery, and seduce him to thy Christ? Behold our sorrow, and let our son go, and I will intercede for thee to our emperor.' Celsus, the son, said thus to the treacherous father, 'I renounce thee, father, for thy error, and I believe on Christ who hath chosen me. Torture, if thou wilt, with cruel torments thine own son, for the worship of thy gods. If thou wilt not slay me, send me to the emperor, that I may there suffer death for my Lord Christ.' The saints were then cast into a blind prison, by Martianus' command, where men's bodies lay, that were long ere this killed in the prison, which swarmed all with worms, and stank horribly. Then God's grace provided that there shone a great light, and the stench was turned into a pleasant fragrance, and all the unpleasantness turned, for them, into happiness. Then said the soldiers whom the tormentor set as guards over the saints, of whom there were twenty, 'It will be wrong for us, if we again should turn from this bright light to blind darkness, from life to death, from truth to falsehood.' Then fell they all at Julianus' feet, praising with faith the name of Jesus. Julianus then prayed fervently to his Lord, that he would provide for their being baptized. There were within the city seven Christian brothers, of the emperor's kindred, and their father was a Christian, whom the emperor had permitted to keep their Christianity without any persecution, for their noble birth. They had one mass-priest of very illustrious life,

antonius gehaten . þe him mæssan gesang .

þas geneosode se hælend . and hét hí gan to þam cwearterne .
mid heora mæsse-preoste . þæt þa men wurdon gefullode . 232

Hi eoden þa on niht . and godes ængel hí lædde .

and þæt cweartern geopenade . mid his handa hrepunge .

þa sædon þa gebroðra . þæt se hælend hi asende .

mid heora mæsse-preostæ . þa men to fullienne . 236

Iulianus þa sona þæs þancode gode .

and wearð þa ge-fullod se fore-sæda cnapa .

and his fæder cempan . on cristes naman endemes .

þis wæarð þa ge-cyd . þam cwellere martiane . 240

þæt þa seofan gebroðra . butan ælcere ehnyssse .

woldan for cristes naman on þam cwearterne þrowian .

þa het se cwellere hí . of þam cwearterne gelædan .

and axode hwi hi woldan butan ehnyssse þrowian . 244

þa cwæð se yldesta broðor . to þam arleasan deman .

Andsæte bið þæt treow . þe æfre grewð . on leafum .

and næfre nænne wæstm . his scyppende . ne bringð .

swa synd we cristene . gif ure cristen-dóm . ne bið acunnod . 248

þa het se cwellere hi to þam cwearterne gelædan .

and sende his gewrit to þam wælhreowan casere .

Gehelp urum godum . and hát to þe gefeccan .

þisne dry . Iulianum . þe ure góda anlicnysse . 252

mid ealle to-brytte . and minne sunu gebygde .

fram me to his criste . and þa seofan cnihtas .

þe be þinre leafa lyfedan buton ehnyssse

on þyssere byrig for hyra myclum¹ gebyrde . 256

þa asende se casere þisne cwide ongean .

gif Iulianus þurh-wunað mid his geferum on þysum .

nim fela tunnan and do hí þær on innan .

on-æl hi siððan ealle oðrum mannum to bysne . 260

And gif he þurh his dry-craeft þæt fyr adwescan mæg .

gewitna hi ealle loca hu þu wylle .

þa het martianus þa godes menn gefeccan .

and axode Iulianum hweðer hí aht smeandon . 264

¹ Leaf 28.

named Antonius, who sang masses for them. These men Jesus visited, and bade them go to the prison together with their mass-priest, that the men might be baptized. They went then by night, and God's angel led them, and opened the prison with the touch of his hands. Then said the brethren, that Jesus sent them with their mass-priest, to baptize the men. Julianus immediately thanked God for it, and the aforesaid young man was then baptized, and his father's soldiers in Christ's name likewise. This was then made known to the tormentor Martianus, that the seven brethren, without any persecution, were willing for Christ's name to suffer in the prison. Then the tormentor bade them be led from the prison, and asked why they wished, without persecution, to suffer. Then said the eldest brother to the impious judge, 'Hateful is the tree that is always sprouting into leaf and never bears any fruit for its Creator; so are we Christians, if our Christianity be not known.' Then bade the persecutor to lead them to prison, and sent his letter to the cruel emperor, 'Help our gods, and command men to bring thee this sorcerer Julianus, who hath utterly broken the images of our gods, and hath perverted my son from me to his Christ, and the seven knights also who by thy permission lived free from persecution in this city, on account of their high rank.' Then sent the emperor this reply in return; 'If Julianus continues in this mind, together with his fellows, take so many tuns, and place them therein, burn them all afterwards, for an example to others. And if by his witchcraft he can quench the fire, torment them all, behold, how thou wilt.' Then Martianus bade them fetch the men of God, and asked Julianus whether they had thought of anything

ymbe hyre agene þearfe . on þære hwile oðþæt .

Iulianus sæde . ure geþanc is . swa swa hit wæs .

gif þu ænig wite beþohtest . we synd gearwe to þam .

þa mid þyssere spræce . bæron menn on ðære stræt

268

anes hæðenes mannes líc . and se heard-heorta dema .

het beran þone deadan . to his dom-setle .

cwæð þa to Iuliane . Eower crist arærde .

þa deadan to life . lät nu geswutelian .

272

gif he soð god sy . and ge þisne arærar .

þa and-wyrde iulianus . þam arleasan deman .

Hwæt fremað þam blindan seo beorhta sun-beam .

Is swa þeah tima þæt godes miht beo geswutelod .

276

Iulianus ða hóf to hefonum his eagan .

biddende his drihten . þæt he þone deadan arærde .

þa æfter anre tida . arás se deade .

and clypode ofer eall . Eala hu andfænge gebed .

280

and hu clæne mægð-hád . is on þisum mæran iuliane .

Eala hwider ic wæs gelæd . and hwanon ic eom nu gebroht .

þa het martianus mid his hosp-wordum .

þæt he ful sæde his sið him eallum .

284

þa cwað se geeaducoda . me coman to sil-hearwan .

atelices hiwes swa heage swa entes .

mid byrnendum eagum . and egescicum toðum .

Heora earmes wæron swylce ormæte beames .

288

heora clawa scearpe . and hi sylfa un-mild-heorta .

þas þyllice me tugon to þære sweartan helle .

ða mid þam þe iulianus his drihten gebæd .

þæt he me eft arærde . þa unrotsodon helware

292

¹and of godes þrym-setle . wearð þus geclypod .

Beo se man ongean gelæd . for minum leofan iuliane .

nelle ic hine ge-unrotian on ænigum þincge .

þa coman twegen englas . and me of ðam deoflum genamon .

and me gebrohtan to life . þæt ic nu on god gelyfe .

297

æfter minum deaðe . þone þe ic ær wiðsóc .

þa wearð martianus myclum gedrefed .

¹ Leaf 28, back.

for their own profit meanwhile, up to the present time.
Julianus said, 'our opinion is just as it was;
if thou hast thought of any torment, we are ready for it.
Then, with that word, men carried along the street
a heathen man's body, and the hard-hearted judge
bade them bear the dead man to his judgment-seat.
He said then to Julian, 'Your Christ raised up
the dead to life, let it now be proved
if He be true God, and do thou raise up this man.'
Then answered Julianus to the impious judge,
'What profiteth the bright sun-beam to the blind man?
It is, however, time that God's might be made manifest.'
Then Julianus lifted up his eyes to heaven,
praying his Lord that He would raise the dead.
Then, after a time, the dead man arose,
and cried aloud—'Lo, how acceptable is the prayer,
and what pure virginity is in this noble Julianus!
Behold, whither I was led and whence I am now brought!'
Then Martianus commanded, with contemptuous words,
that he would fully declare his journey to them all.
Then said the revived man—'There came to me Ethiopians
of terrible appearance, as tall as giants
with burning eyes and horrible teeth.
Their arms were like immense beams,
their claws sharp, and themselves merciless.
These, such as they were, were drawing me to the dark hell.
Then, even as Julianus was praying to his Lord
that he would raise me up again, the hosts of hell were grieved,
and from God's throne were thus addressed:
'Let the man be led back, for my dear Julian's sake,
I will not cause him a displeasure on any account.'
Then came two angels, and took me from the devils,
and brought me to life, so that I now believe in God,
after my death, whom I formerly renounced.'
Then was Martianus greatly troubled,

and het hi ealle gebringan binnan þam cwearterne eft . 300
 and het gearcian ȳa tunnan to heora bærnette .
 swa swa se kasere hét . þurh his ærend-gewrit .
 þa wearð se edcucode man be-twux þysum gefvllod .
 binnan þam cwearterne . and gebád mid þam cristenum . 304
 oð þæt martianus hí to þam martyrdome gefette .
 Hi wurdon þa gebróhte gebundene on racen-teagum
 ealle to þam tunnum and to þære ontendnysse .
 þa cwæð martianus mid mycelre angsunynsse 308
 to þam halgum werum . and to his agenum suna .
 Eala hwilc anwilnys and ge-otruwad wylla .
 þurh ȳa þeos fægre geogað . nu forwurðan sceall .
 Eala þu iuliane . þe awendest minne sunu . 312
 swa þæt hé mín ne ræcð ne eac þære meder .
 þa com seo modor mid mycelre sarnyssse .
 and ealle hyre hyred-men to þære heofunga .
 and manega oðre menn to þære mycelan wæfer-syne 316
 þa cwæð þæs deman sunu . to his dreorigan fæder .
 Ne þurfe ge us bemænan . ne urne sij bewepan .
 bewepaþ eow sylfe . we siðiaþ to heofonum .
 we farað ȳurh þæt fyr unforhte þurh god . 320
 and we ansunde becumað . eft to eowrum gesihþum .
 þonne þu me eft gesihst gesundne of þam fyre .
 Geþafa þæt min modor me gespræcan .
 and sume þreo niht on minum ræde beon . 324
 ic wene þæt þu ne forleosa naðor ne hí ne me .
 þa wearð seo modor on mode geblissod .
 and se fæder cwæð . ¹þæt he þæs enapan willan
 wolde gefremman . gif he of þam fyre come . 328
 þa hét se dema his gingran þis dón .
 and eode mid his wife . aweg to his huse .
 for þan þe hé ne mihte geseon hu his sunu forburne .
 þa hét se under-gerefa hí ealle ge-bringan 332
 into ȳam tunnum , and ontandan hí mid acuman .

¹ Leaf 29.

and bade them all to be taken back to the prison,
and bade men prepare the tuns for their burning,
even as the emperor bade by means of his letter.
Then was the revived man baptized amongst them,
within the prison, and abode with the Christians
until Martianus fetched them out to martyrdom.
They were then brought, bound in fetters,
all to the tuns, and to the conflagration.
Then said Martianus with great anguish
to the holy men and to his own son,
'Behold, what obstinacy and desperate self-will is yours,
whereby this fair youth must now perish !
Behold, thou Julianus ! thou pervertest my son
so that he accounts not of me, nor even of his mother !'
Then came the mother with great sorrow,
and all those of her household to that lamentation,
and many other men to the great spectacle.
Then quoth the judge's son to his mournful father,
'Thou needest not bemoan us, nor weep at our departure ;
weep for yourselves ; we journey to heaven.
We go through the fire intrepidly, by God's help,
and we shall appear again, unharmed, to your sight.
When thou shalt see me again, unharmed, out of the fire,
grant that my mother may speak to me,
and that she for about three nights may discourse with me ;
I ween that thou wilt lose neither her nor me.'

Then was the mother joyful in mind,
and the father said that he would perform
the young man's will, if he came out of the fire.
Then the judge commanded his officer to do this¹,
and went with his wife away to his house,
in order that he might not see how his son was burnt.
Then the under-reeve commanded them all to be brought
(and placed) in the tuns, and to set them on fire with oakum
(tow),

¹ Obscure. It seems to mean that he commanded the tuns to be set on fire.

and mid wuda belegan . swa þæt se līg astah
 mā þone ȝryttig faðma . on þæs folces gesihþe .
 oðþæt þæt ád wæs for-burnen . and ealle þa tunnan . 336
 Da stodan þa halgan . hale of þam fyre
 glitiniende swa swa gold . þus herigende god .
 Transiuiimus per ignem et aquam . et eduxisti nos in refri-
 gerium .
 We ferdon þurh fyr and wæter . and þu us læddest on
 celincge . 340
 Þis ge-axode se dema . and þyder efste mid his wife .
 and æfter langsumre spræce . let þa modor to þam suna .
 on synderlicre clyscinge . þæt heo þone sunu gebigde .
 Þa gebædon þa halgan . binnan þam cwearterne . 344
 for þæt hæðene wif . þæt se hælend hire gemiltsode .
 Da wearð þær eorð-styrung . and eall seo stow byfode .
 and þær scean mycel leoht . and mære bræð þær stanc .
 swa þæt þæt wif wundrode . þæs wynsuman bræþes . 348
 and cwað þæt heo næfre aér naht swilces ne gestunce .
 Þa gelyfde heo sona on þone lifigandan god .
 and wearð gefullod æt þam fore-sædan preoste .
 and fullice ge-cyrred . to ȝam soðan geleafan . 352
 Þa ge-axode se dema ȝis þus gedon .
 and het hi ealle gelædan . to his laðan andweardnysse .
 and cwað to his suna celse mid graman .
 Bæde þu forþi þinre modor spræce . 356
 þæt þu hí gebigdest to þinum bigenge fram me .
 Se cnapa þancode gode . þe hí swa gebigde
 to his soðan geleafan . þæt heo ne losode mid him .
 Þa hét martianus þæt man hi gelæhte . 360
 ac hí ¹ wurdon ablende þe þæt bebod begunnon .
 Æfter ȝisum hét se heard-heorta dema .
 beheafdian þa cempan . þe on crist gelyfdan .
 and þa seofon gebroðra . he hét ealle forbernan . 364
 and heold gyt þa feower mid þam fore-sædan wíf .
 wolde hi gelædan to his leofestan godum

¹ Leaf 29, back.

and surround them with wood, so that the flame ascended more than thirty fathoms, in the people's sight, until the pile was burnt up, and all the tuns.

Then the saints stood there uninjured by the fire, glittering like gold, and thus praising God:

'Transivimus per ignem et aquam, et eduxisti nos in refrigerium:

We have passed through fire and water, and thou hast led us into a cool place.'

This the judge heard of, and hastened thither with his wife, and after a long discourse let the mother go to her son, into a private apartment, that she might persuade her son.

Then the saints prayed, within the prison, for the heathen woman, that Jesus would pity her.

Then was there an earthquake, and all the place trembled, and there shone a great light, and a great odour was diffused there,

so that the woman wondered at the winsome fragrance, and said that she never before smelt anything like it.

Then soon believed she on the living God, and was baptized by the aforesaid priest, and was fully converted to the true faith.

Then the judge ascertained that this was so accomplished, and commanded them all to be led to his hateful presence, and angrily said to his son Celsus,

'Thou didst ask for a conversation with thy mother, that thou mightest convert her from me to thy worship.'

The young man thanked God, who so inclined her to his true faith, that she might not perish with him (i. e. the judge).

Then Martianus bade that men should seize her, but they that began (to fulfil) his command were blinded.

After this the hard-hearted judge commanded to behead the soldiers who believed on Christ, and the seven brethren he commanded to be all burnt; and still kept the four, with the aforesaid woman, and wished to lead them to his very dear gods

112 IV. PASSIO SANCTI IVLIANI ET SPONSE EIUS BASILISSE.

þe him to lafe wæron . þa ða oðre losodon .
 þæt hi huru þam godum heora lác geoffrodon . 368
 He het þa gedæftan . þæt deofles templ .
 and þa halgan coman þider on bendum .
 and ealle þa hæðen-gildan . þe þæs huses gimdon .
 coman to þam temple . togeanes þam cristenum . 372
 þa bed Iulianus gebigedum cneowum .
 mid his ge-ferum . þone heofonlican god .
 þæt he his mihte geswutelode . mannum to geleasan .
 and þæt templ to-wurpe . mid his awyrigedum godum . 376
 Æfter þære bene to-bærst seo eorðe .
 and þæt templ asanc . mid eallum his sacerdum .
 and fela þære hæðenra forferdon samod .
 þa cwæð Iulianus . to þam cwellere þus . 380
 Hwær is nu seo fægernys . þines gefrætowdan temples .
 hwær synd þa anlicnyssa . þe þu onwuldrodest .
 Swa swa hí besuncon on ðone sweartan grund .
 swa sceole ge hæðene on helle grund besincan . 384
 þær bið æfre ece fýr . and undeadlic wyrn .
 þe eowre lichaman cywð . and ge þeah ne sweltað .
 ac bið æfre se lichama ge-edniwod to ðam witum .
 þær ge biddað mildað sunga . ac eow biþ forwyrned . 388
 Git þa martianus for his manful-nysse .
 nolde on god gelyfan . ac wearð mid graman afyllde .
 and cwæð þæt hé wolde wrecan his godas .
 Het þa bewindan heora handa . and fét . 392
 mid gesmyredum flexe . and fýr under-betan .
 þa barn þæt fyr . and þa bendas samod .
 and þære halgenna lichaman . belifon . unge-derode .
 þa wolde se man-fulla hi mislice getintregian . 396
 ac god hi ahredde . fram þam reðum witum .
¹ and sume eac ablende . of þam bysmor-fullum þenum .
 þa geseah se arleasa aidlian his smeagunge .
 and wolde þagyt cunnian anes cynnes wite . 400
 þurh reþe deor . þa þa his reðnyss ne mihte .

that were left remaining to him, when the others perished,
that they might at least offer their sacrifices to the gods.

He bade then the devil's temple to be prepared,
and the saints to come thither in bonds,
and all the idol-worshippers that took care of the house
to come to the temple, to meet the Christians.

Then Julianus prayed, on bended knees,
with his fellows, to the God of heaven,
that He would display his might, to make men believe,
and overthrow the temple with its accursed gods.

After the prayer the earth clave asunder
and the temple sank down, with all its priests,
and many of the heathen perished with them.

Then spake Julianus to the tormentor thus :

' Where is now the fairness of thy adorned temple,
where are the images that thou didst glory in ?
Even as they sunk into the dark abyss,
so shall ye heathen sink into the abyss of hell,
where shall ever be eternal fire, and the deathless worm
that shall chew your body, and yet ye shall not die,
but ever shall your body be renewed for the torture.
There shall ye pray for mercy, but it shall be denied you.'

Still Martianus, on account of his evil nature,
would not believe on God, but was filled with anger,
and said that he would avenge his gods.

Then he commanded men to wind round their hands and feet
with greased flax, and to kindle fire thereunder.

Then burnt the fire and the bonds together,
and the bodies of the saints remained unharmed.

Then desired the wicked one variously to torture them,
but God delivered them from the cruel torments,
and even blinded some of the blasphemous servants.

Then the impious one saw his endeavour was frustrated,
and yet desired he to try one (more) kind of torment,
by means of wild animals, when his savageness could not

þurh manna dæda . gedón swa he wolde .
 He hét þa gelædan leon . and beran
 manega and mycele . to þam halgum martyrum . 404
 ac þa reðan deor . ne dorston hi reppan .
 ác bigdon heora heafda to ðære halgenna fotum .
 and heora liða liccodon . mid liðra tungan .
 þa hét martianus his manfullan cwelleras .
 þa halgan beheafdian . and hí þæs fægnodon . 408
 þanciende gode . ealra his godnyssa .
 Iulianus þa and se geonga cniht
 martianes sunu . and his modor samod .
 antonius se preost . and se ge-edcuode man .
 wurdon to-somne . of-slagene for criste .
 and ferdon mid wuldre . to þam welwillendan hælende
 and to heora geferum þe him fore-stopon .
 þæt is basilissa . mid hyre beorhtum mædenum . 412
 and se halga heap . þe on ðam huse for-barn .
 and þa twentig weard-menn . þe se wælhreowa be-heafdode .
 and þa seofan gebroðra . þe he for-bernan hét .
 and hi ealle nu mid gode on ecnysse blyssiað .
 Hit gelamp þa sona . swa hí ofslagene wæron .
 þæt mycel lïget cóm . ofer þa manfullan hæðenan .
 and swiðlic eorð-styrung . and egeslic þunor . 416
 swa þæt þæra manfulra mycel dæl . for-wearð .
 and nan stow ne æt-stód . mid þam stænenum godum .
 ne nan hæðen-gyld se hagol ne belæfde .
 þa fleah martianus for nean adyd .
 and he wearð fornumen . æfter feawum dagum .
 swa þæt wurmás crupon cuce of his lice .
 and se arleasa ge-wát mid wite to helle .
 Þæra halgan líc . þurh geleaf-fulle menn . 420
 wurdon gebyrigde sona mid blisse . binnan godes cyrcean .
 Sy him á wuldor on ecere worulde . we cweþað . AMEN.

by means of men perform what he would.
 He commanded then to be brought lions and bears,
 many and strong, to the holy martyrs ;
 but the wild animals durst not touch them,
 but inclined their heads to the feet of the saints,
 and licked their limbs with their lithe tongues.
 Then commanded Martianus his wicked tormentors,
 to behead the saints, and they rejoiced thereat,
 thanking God for all His favours.
 Julianus then, and the young knight,
 Martianus' son, and his mother also,
 Antonius the priest, and the resuscitated man,
 were all slain together for Christ's sake,
 and went with glory to the kind Saviour,
 and to their companions who preceded them,
 that is, Basilissa, with her bright maidens,
 and the holy company that were burnt in the house,
 and the twenty warders, whom the cruel one beheaded,
 and the seven brethren, whom he commanded to be burnt;
 and all they now rejoice before God for ever.
 It happened then, as soon as they were slain,
 that a great lightning-flash fell upon the wicked heathen,
 and a mighty earthquake, and terrible thunder,
 so that of the wicked ones a great many perished,
 and no place remained standing with the gods of stone,
 nor did the hail leave any heathen place of worship.
 Then fled Martianus, very nearly slain,
 and he was consumed (with disease) after a few days,
 so that worms crept alive out of his body,
 and the impious one departed, with torture to hell.
 The saints' bodies by believing men
 were soon buried with gladness within God's church.
 To Him aye be glory for ever and ever ! and we say, Amen !

V.

XIII. KALENDAS FEBRUARII . PASSIO SANCTI SEBASTIANI MARTYRIS.

[The various readings are from C. = MS. C.C.C. 198; and from V. = MS. Cot. Vitel. D. 17, fol. 35 b.]

[Leaf 30, back.]

SEBASTIANUS HATTE SUM HALIG GODES ÐEGN¹.
 Se wæs lange on lare on mediolana byrig .
 and wearð on criste² gefullod . mid fullum geleafan .
 He wæs swiðe snotor wer . and soðfæst on spræce .
 rihtwis on dome . and on ræde fore-gleaw
 getreowe³ on neode . and strang fore-þingere⁴
 on godnysse scinende . and on eallum þeawum arwurðful .
 Dæghwamlice⁵ hé gefylde his drihtnes þenunge geornlice .
 ac he bediglode swa þeah . his dæda þam casere
 dioclitianæ⁶ se wæs deofles big-geneca⁷.
 He lufode swa þeah ȝone halgan wær⁸ .
 nyste þæt he gelyfde . on þone lisiðan god .
 He ge-sette hine to ealdre . ofer an⁹ werod .
 and hétt hine symble¹⁰ beon ætforan his gesihðe .
 and ealle þa hyred-menn hine hæfdon for fæder .
 and mid lufe wurðodon¹¹ . forðon þe god hine lufode .
 He folgode þam kasere uncuð him swa þeah .
 na swylce he ne dorste for his drihtne ȝrowian .
 ac he wolde gehyrta . ȝa þe se hæðena¹² casere .
 dæghwamlice acwealde . for cristes geleafan .
 þa geseah sebastianus hú sume þa cristenan .
 woldon awácian . for¹³ ȝam ormætum witum .
 and gehyrte heora mod . to þæs hælendes geleafan .
 and þa gode gebrohte . þe se deofol æt-bredan wolde .
 þa wæron twegen gebroðra¹⁴ æþelborene¹⁵ for worulde .

¹ C. V. þegen. ² C. om. on criste. ³ C. getrywe. ⁴ V. fore þingum.
⁵ V. Dæghwomlice; and in l. 20. ⁶ C. V. dioclitiane. ⁷ C. bigenga.
⁸ C. V. wer. ⁹ C. anum. ¹⁰ V. symble. ¹¹ C. weorþodon. ¹² C. hæðene.
¹³ V. of. ¹⁴ C. gebroðru. ¹⁵ V. æþelborene.

V.

JAN. 20. PASSION OF SAINT SEBASTIAN, MARTYR.

There was a holy servant of God, called Sebastian,
who was a long time in the city of Milan for education,
and was baptized into Christ with full faith.

He was a very prudent man, truthful in word, 4
righteous in judgment, in counsel foreseeing,
trusty in need, a prevailing intercessor,
shining in goodness, and in all his ways honourable.

Daily he fulfilled his Lord's service zealously, 8
but he concealed, nevertheless, his deeds from the emperor
Diocletian, who was the devil's worshipper.

He loved the holy man, notwithstanding,
and knew not that he believed in the living God. 12

He set him as prefect over a cohort,
and bade that he should always be in his presence;
and all the household held him as a father,
and honoured him with love, because God loved him. 16

He followed the emperor, unknown to him, however,
not as if he durst not suffer for his Lord,
but he desired to encourage those whom the heathen emperor
daily killed for their faith in Christ. 20

Then Sebastian perceived how some of the Christians
were ready to lapse because of the exceeding tortures;
and strengthened their minds in the faith of Jesus,
and brought those to God whom the Devil desired to seduce. 24

There were two brothers, nobly born as to this world,

marcus . and marcellianus . myclum geswenchte .
 on bendum¹ and on swingelum² . for ðam soþan gelefan .
 Hi sceoldon þa under-hnigan .³ nacodum swurde⁴.
 ac heora frynd abædon⁴ fyrist . æt þam gerefan
 28 ðrittigra nihta . þæt hi hi⁵ gebigdon
 to ðam hæðen-gylde . þe hi sylfe wurðodon .
 32 Þa be-tæhte chromatius . se heah-gerefa þa enihtas .
 sumum þegne⁶ to ge-healdenne . se hatte nicostratus .
 Tranquillinus hatte þyssera halgena fa⁷der .
 and heora modor wæs martia gecyged .
 hæðena þa gyt . and hi þyder comon
 36 mid mycelre sarnyssa⁸ . þær heora⁹ suna wæron gehæfte .
 and mid myclum heofungum heora⁹ gelefan
 woldon awendan . and þa wita¹⁰ gestillan .
 þær comon eac heora magas . and mid manegum tihtingum
 40 þæra enihta mod fram cristes gelefan .
 woldon awecgan¹¹ . swylce hí wislice dydon .
 heora wíf eac bæron . heora bearn him on handum .
 and axodon mid wope . hwi hi swá wælhreowllice dydon .
 44 þæt hi freonda¹² ne rohton . ne fæder¹³ oððe meder¹³ .
 and heora wíf awurpon¹⁴ . and wiðsocon heora bearn .
 and heora¹⁵ swuran gearcodon sylfwylles to slege .
 Hwæt ða lá ongunnon þa godes cempa hnexian
 48 and heora mod awendon¹⁶ to hyre maga sarnyssse .
 Ða geseah sona sebastianus þæt .
 hu þa godes cempa . ongunnon hnexian .
 for þam myclan gewynne . and wearð him þa tomiddes .
 and cwað to þam enihtum . mid cenum gelefan .
 52 Eala ge godes cempa . ge be-comon to sige .
 and nu ge awurpað¹⁷ eowerne cyne-helm .
 for þam earmlican swæsnyssum¹⁸ . þissera heofiendra¹⁹

¹ C. bénðum (*with accent ; and so in many other words*).

² C. V. swinglum.

³⁻⁵ C. nacodum swyrdum. ⁴ C. abædan. ⁵ C. om. 2nd hi. ⁶ C. V. þegene.

⁷ Leaf 31. ⁸ C. sárnyssse ; V. sarnyssse. ⁹ C. hyra. ¹⁰ C. witu.

¹¹ V. awecgan. ¹² C. freondo (*sic*). ¹³⁻¹⁵ V. ne moder. ¹⁴ C. for-wurpon.

¹⁵ C. heo (*sic*). ¹⁶ C. awéndan. ¹⁷ C. habbað aworpen ; V. wurpað.

¹⁸ C. swáernyssum. ¹⁹ C. heofiendra.

Marcus and Marcellianus, greatly afflicted
with bonds and stripes for the true faith.
They were to undergo the naked sword, 28
but their friends begged of the prefect a respite
of thirty nights, that they might turn them again
to the heathenism, which they themselves honoured.

Then the prefect Chromatius delivered the youths 32
to a certain officer to keep, who was hight Nicostratus.
The father of these saints was named Tranquillinus,
and their mother was called Martia,
heathens as yet, and they came thither, 36
with great sorrow, where their sons were detained,
and, with grievous lamentations,
sought to pervert their faith, and stay the tortures. 39

There came also their kinsfolk, and, with many persuasions
endeavoured to shake the fortitude of the youths
from faith in Christ ; as if they were acting wisely.

Their wives also brought their children to them in their hands,
and asked with weeping, why they acted so cruelly, 44
that they recked neither of friends nor father nor mother,
and cast off their wives, and forsook their children,
and obstinately prepared their necks for slaughter.

Well then, behold ! God's champions began to yield, 48
and to turn their thought on their kinsmen's anguish.

Then Sebastian soon perceived that,
how God's champions began to yield
by reason of the great conflict, and he was soon in their midst,
and said to the youths with courageous faith, 53
'O ye, God's soldiers, ye are come to the victory,
and now do ye cast aside your crown from you,
for the miserable blandishments of these wailers. 56

Ne awurpe¹ ge ic bidde eowerne beorhtan sige .
 for wifa swæsnyssum² . oððe for cyldra tearum .
 Arærað eower sige-becn³ . fram eorð-licum ge-wilnungum .
 and onginnað eower gefeoht . ongean ða unge-sewenlican⁴ fynd .
 Þas þe hér nú wepað . woldon mid eow blissian .
 gif hi geare⁵ wiston . þæt þæt ge nu witon .
 hi wenað to soþum⁶ . þæt þis lif ana sy .
 and ne cunnon þæt oðer . þe æfre endeleans bið .
 Þis lif is swa swicol þæt hit symble bepæcð⁷ .
 þa ðe hit swiþost lufiaþ . and geleafan him to habbað .
 Ðises lifes gewilnung . ge-læt þa unstæðian⁸ .
 to manegum leahtrum . and to mislicum⁹ freced¹⁰nyssum .
 He cwæð þa to þam magum . ðe þa martyras mis-tihton .
 Gif nu þas gebroðra . be eowrum benum gebugað .
 fram heora hælende¹¹ to eowrum hæðenscype .
 Ðonne beoð hí mid eow on sceortere blysse .
 and beon¹² siððan ascyrede . swa þæt ge hí næfre ne geseoð .
 buton on reðum witum . on þam widgyllan¹³ fyre .
 þær dracon¹⁴ and næddran . mid deofollicum¹⁵ toðum .
 þæra hæðenra breost . biterlice ceowað .
 Þær is wóp . and wanung . and þas ne wurð¹⁶ nan ende .
 Geþafiað ic bidde þisum gebroþrum nú .
 þæt hí þas witu for-bugan¹⁷ . and beo¹⁸ ge embe þæt ylee .
 lætað hí nu faran . to ðam forestihtan¹⁹ kynehelme²⁰ .
 and ne beo ge ofdrædde . ne beoð hí fram eow ascyrede .
 ac hí farað to hefonum . to²¹ hælende criste .
 and²² rodorlice wununga²³ witodlice under-foð .
 on þam ge sylfa²⁴ moton mid him æfre wunian .
 ælces yfeles orsorge on ecere²⁵ blysse .
 Æfter þissere lare . and oðrum langsumum spræcum .

¹ C. awyrpe. ² V. swesnessum. ³ C. -beacn. ⁴ C. -licum. ⁵ V. geara.
⁶ C. V. soðan. ⁷ V. bepæcð symle. ⁸ C. unscæþian; V. unscæðigan.
⁹ C. V. mistlicum. ¹⁰ Leaf 31, back. ¹¹ V. hælende heora. ¹² V. beoð.
¹³ C. V. widgillum. ¹⁴ C. V. dracon. ¹⁵ C. deofflicum (*sic*). ¹⁶ C. wyrð.
¹⁷ V. for-bugon. ¹⁸ V. beon. ¹⁹ C. fore-stihtum. ²⁰ V. cynehelme.
²¹ C. to ðam. ²² C. and to. ²³ V. wununge. ²⁴ C. sylfe. ²⁵ C. ælcere.

Cast not away, I entreat you, your glorious victory
for wives' caresses, or for children's tears.

Raise your standard of victory above earthly desires,
and begin your fight against the invisible fiend.

60

Those who here now weep, would rejoice with you,
if they assuredly knew that which ye now know;
of a truth they think that there is this life alone,
and know not that other which will be everlasting;
this life is so false that it ever deceiveth
those that most love it, and have trust in it.

64

This life's desire leadeth the unstable (*or innocent*)
into many sins, and divers perils.'

68

Then said he to the kinsfolk who were seducing the martyrs,

'If now these brothers, at your prayers,
turn back from their Saviour to your heathenism,

then they shall be with you in a short bliss,

72

and afterwards will be parted, so that ye shall never again see
them

except in fierce torments in the vast fire,

where dragons and adders with devilish teeth

horribly chew the breasts of the heathen;

76

there is weeping and wailing, and of this will be no end.

Grant, I pray you, now to these brothers

that they may avoid these torments, and endeavour ye to do
the same.

Let them now go to the predestined crown,

80

and be ye not afraid; they shall not be divided from you,

but they shall go to heaven to Jesus Christ,

and receive verily celestial dwellings,

in which ye yourselves may ever abide with them,

84

secure from every evil in eternal bliss.'

After this exhortation, and other lengthy counsels,

com leoht of hefonum . to ðam halgan wære¹ .
 and mid þam leohete æt-eowde² . an engel wið hine . 88
 þa wurdon hí ealle . þurh þæt wundor ablicgede .
 and þæs þægnes ge-bedda . ðe þa ge-broðra³ heold .
 wæs for six gearum . for swiðlicre untrumnyssse .
 hire spræce be-næmed . and heo hnáh adune 92
 to sebastianes fotum mid fullum geleafan .
 þa cwað sebastianus . gif ic soð godes þeow⁴ eom .
 and gif þæt is soð þæt ic eow sæde .
 ge-openie⁵ þonne se ælmihtiga hælend⁶ 96
 þises wifes muð . þæt heo mæge spræcan⁷
 seðe Zacharian muð his mæran witegan .
 mid witegunge geopenade⁸ þa ða he awrat Iohannes .
 þa spræc þæt dumbe wíf . hire nama wæs Zoe . 100
 and cwað þæt heo⁹ gesawe . þone scinendan æncgel¹⁰ .
 cumende of heofenum¹¹ . to þam halgan wære¹² .
 and heold ane bóc . æt-foran his eagum .
 and be þære béc . sæde sebastianus þa lare . 104
 þa cwað Zoe to sebastiane¹³ eft .
 Eadige synd¹⁴ þa þe þinum wordum gelyfað .
 and þa beoð awyrigde þe þises twyniað .
 swa swa dægred to-dræfð þa dimlican þystra¹⁵ . 108
 and manna eagan¹⁶ onlyht þe blinde wæron on niht¹⁷ .
 Swa adræfde þin lár þa geleaf-leaste fram me .
 and minne muð geopenode . and min mod onlihte .
 Hwæt ða nicostratus wearð swiðe afyrht . 112
 þa ða he þæt wundor ge-seah . on his wife gedon .
 and feol adune sona . to sebastianes fotum .
 biddende forgifennysse¹⁸ . þæt he þa broðra¹⁹ heold .
 and únþánd heora handa . and bæd þæt hí awæg²⁰ eoden . 116
 ac hi²¹ þurh-wunodon swa þeah on þam gewinne oð deað .

¹ C. were. ² C. æt-ywde. ³ C. ge-broðru. ⁴ C. V. þeowa. ⁵ V. geo-
 pinige, alt. to opinige. ⁶ V. wealdend. ⁷ C. V. sprecan. ⁸ V. geopenode,
 alt. to openode. ⁹ C. hi. ¹⁰ C. V. engel. ¹¹ C. heofenum. ¹² C. V. were.
¹³ Leaf 32. ¹⁴ V. synt. ¹⁵ C. þeostru. ¹⁶ C. om. eagan. ¹⁷ C. om. on niht.
¹⁸ C. forgyfe-nesse; V. forgifnesse. ¹⁹ C. ge-broðru. ²⁰ C. V. aweg. ²¹ C. heo.

came a light from heaven to the holy man,
and with that light appeared an angel opposite him. 88

Then they were all astonished at that miracle;
and the wife of the officer, who had charge of the brothers,
for six years, through a severe sickness,
had been deprived of her speech, and she fell down 92
at Sebastian's feet, with full faith.

Then said Sebastian, 'If I am God's true servant,
and if that is true which I have said to you,
then may the Almighty Saviour open 96
this woman's mouth, that she may speak,
He (I mean) who opened His great prophet Zechariah's mouth
by a prophecy, when he wrote "John."

Then spake the dumb woman, her name was Zoe, 100
and said that she had seen the radiant angel
coming from Heaven to the holy man;
and that he held a book before his eyes,
and from that book Sebastian taught the lore. 104

Then again said Zoe to Sebastian,
'Blessed are those that believe thy word,
and those are accursed that doubt this.

Even as the dawn driveth away the dim dusk, 108
and enlighteneth men's eyes that were blind in the night,
so did thy teaching drive away the unbelief from me,
and opened my mouth and enlightened my mind.'

Then Nicostratus was greatly afraid, 112
when he saw the miracle wrought on his wife,
and straightway fell down at Sebastian's feet,
praying forgiveness, that he had detained the brothers;
and unbound their hands, and begged that they would escape,
but they nevertheless continued in that warfare till death. 117

þa ongunnon¹ heora magas myclum be-hreowsian .

þæt hi æfre þa martyras mis-læran woldon .

and ²ge-lyfdon þa ²ealle³ , endemes⁴ on crist .

þa hét sebastianus þone hæðenan þegen⁵ :

þæt he þa hæftlingas . þe hé heold on þam cwearterne
gebrohte to his spræce . wolde hi ge-bigan⁶ to criste⁷ .

Ferde þa siððan . and ge-fette ænne mæsse-preost .

policarpus gehaten . halig wær and snotor .

þæt he þa nige-hwyrfedan⁸ mid fulluhte aþwoge .

þa wearð gefullod se fore-sæda⁹ nicostratus .

mid his wife . Zoe . and þrym and ɔrittigum mannum

þe him ær folgodon . and ¹⁰ mid him gefullode weron .

¹¹Æfter þisum wearð gefullod þæra martyra fæder

tranquillinus mid blysse . and his gebedda martia .

mid heora hiwum . and heora suna wifum .

Æfter þisum ¹²þa hæft-lingas þe sebastianus¹²

¹³hét lædan of þam hæftum ealles¹³ sixtyne .

þæra martyra fæder marcellianes . and marces .

wæs¹⁴ endlyfan¹⁵ gear ær his fulluhte ge-untrumed¹⁶

þurh þa myclan fót-adle . and nahte his fæðes¹⁷ geweald

ne furðon¹⁸ ne mihte his mete him aræcan¹⁹ .

for þam egeslican²⁰ wearrum . þe on his limum wexon .

ac sona swa hé andette²¹ mid ealre heortan

þa halgan þrynnysse on þam fulluht-baðe .

þa wearð he ge-hæled . fram eallum his sarnyssum²² .

and herede þone hælend . þe him his hæle forgeaf .

þær weron eac untrume . oðre twægen²³ cnapan .

oðer wæs wæter-seoc . oðer eall on wundum .

ac hi wurdon gehælede . fram heora untrum-nysse²⁴

mid þam þe se mæsse-preost . hí mid þam fulluhte aþwóh .

¹ V. ongunnan. ²⁻² C. hi þa gelyfdon. ³ V. om. ⁴ V. ændemes.

⁵ C. V. þegen. ⁶ C. gebigean. ⁷ C. crist. ⁸ C. nighwurfedan (sic);

V. nighwerfdan. ⁹ C. fore-sæde. ¹⁰ V. om. ¹¹ V. omits II. 130-132.

¹²⁻¹² C. sebastianus . het lædan þa hæftlingas. ¹³⁻¹³ C. of þæm hæftum . ealle.

¹⁴ V. weron. ¹⁵ C. endlyfon ; V. ændlyfon. ¹⁶ V. geuntrumod. ¹⁷ C. feþes.

¹⁸ V. inserts he. ¹⁹ C. raecan. ²⁰ C. V. egeslicum. ²¹ Leaf 32, back.

²² V. sarnys. ²³ C. V. twegen. ²⁴ C. V. untrum-nyssum.

Then began their kinsmen sorely to repent,
that they had ever wished to misteach the martyrs,
and in the end they all believed in Christ.

120

Then Sebastian bade the heathen officer
bring the captives whom he held in the prison,
to his instruction, desiring to convert them to Christ.

Afterwards he went and fetched a mass-priest,
hight Polycarp, a holy man and wise,
that he might wash the new converts by baptism.

124

There were baptized the aforesaid Nicostratus,
with his wife Zoe, and three and thirty men,
who had followed them before, and were baptized with them.

After this were baptized, with joy, the martyr's father
Tranquillinus, and his wife Martia,
with their household, and their son's wives;

132

next, the captives whom Sebastian
had bidden to bring out of the prison, sixteen in all.

The father of the martyrs Marcellianus and Marcus,
was afflicted for eleven years before his baptism

136

with a grievous foot-disease, and had no power of walking,
nor even could he lay hold of his food for himself,
by reason of the horrible knots which grew on his members;

but as soon as he confessed with all his heart

140

the Holy Trinity, in the baptismal font,
then was he healed of all his pains,
and praised the Saviour who had granted him his health.

There were likewise two other afflicted youths,

144

one was dropsical, the other all over sores,

but they were healed of their disease

at the moment when the mass-priest washed them with the
baptismal water.

Hi wurdon þa ealle . þurh þa wundra onbryrde . 148
 and on godes herungum¹ hí sylfe gebysgodon .
 and gearcodon heora mod . to þam martyr-dome .
 cāflice to campienne . for cristes geleafan .
 Hwæt þa chromatius se mihtiga gerefā² . 152
 þe romana byrig . under þam casere geweold .
 het tranquillinum . þæt he him to come
 wolde witan æt him . hwæt his suna hræddon³ .
 binnan þam ȳrittigum⁴ nihtum . þe he him lét fyrste . 156
 hwæðer hí gebugan⁵ woldon . to þam bysmor-fullum godum .
 oððe þurh-wunian on þam witum . for criste .
 He com ȳa gehaten to þam heah-gerefān .
 and eac ne be-diglode . þæt he on⁶ drihten gelyfde⁶ . 160
 þa cwæð se heah-gerefā . þe þa git hæðen wæs .
 and eall swa yfele ge-tucod . swa tranquillinus wæs ær .
 Me þinçp þæt þu bæde þinum bearnum fyrstes .
 to þí þæt þu gelyfdest . heora leasum gedwyldum . 164
 þa cwæð tranquillinus . to chromatiae⁷ þus .
 þa godas þe ge wurðiað . wæron arlease menn⁸ .
 yfele geborene . and bysmor-fulle on life .
 mid facne afyllede . and forð-ferdon earmlice . 168
 Cwyst⁹ þu lá þæt nære¹⁰ nan lyfigende¹¹ god .
 ær þan¹² ȳe saturnus his suna abite .
 and heora¹³ flæsc æte on þam Ig-lande créta¹⁴ .
 Eft his sunu¹⁵ Iouis . þe gé wurðiað for god . 172
 se wolde acwellan his unclænan fæder .
 þe abát his gebroðra þa¹⁶ hi geborene wæron .
 se iouis wæs afylled . mid fulre galnysse .
 and nam his agene swystor¹⁷ . to his¹⁸ fulum synscype¹⁸ . 176
 swa swa ge rædað on eowrum gerecednyssum .
 La hú ne dwælast¹⁹ ȳu . þe on þysum gedwyldre gelyfst .

¹ C. heofungum.² V. gerefā.³ C. V. ræddon.⁴ C. ȳrittig.⁵ V. gebugon.⁶⁻⁶ V. drihtenne gelefde.⁷ C. V. chromatie.⁸ C. men.⁹ C. cweþst.¹⁰ C. næfre.¹¹ V. lyfigenda.¹² V. þam.¹³ C. heo.¹⁴ C. créta.¹⁵ C. suna.¹⁶ Leaf 33.¹⁷ V. swustor.¹⁸ C. fulum¹⁹ C. fulan scinscype.¹⁹ C. V. dwelast.

Then all were encouraged by these miracles, 148

and occupied themselves in God's praises,
and prepared their minds for martyrdom,
boldly to contend for the faith of Christ.

Then Chromatius, the powerful prefect, 152

who governed the Roman city under the emperor,
bade Tranquillinus to come to him,

desiring to know of him what his sons had decided on
during the thirty nights that he had allowed them for respite;
whether they would bow to the infamous gods, 157
or remain in the tortures for Christ's sake.

He came thus summoned to the prefect,
and moreover concealed not that he believed in the Lord. 160

Then said the prefect, who was yet a heathen,
and quite as badly tormented as Tranquillinus was before,
'Methinketh that thou askedst the respite for thy children
to the end that thou mightest believe their lying heresies.' 164

Then spake Tranquillinus to Chromatius thus,
'The gods whom ye worship were wicked men,
evilly born, and infamous in life,
filled with crime, and died miserably. 168

Lo! thou sayest that there was no god living
before Saturn devoured his sons,
and ate their flesh in the Island of Crete.

Again, his son Jove, whom ye worship as a god, 172
who desired to kill his unclean father
that devoured his brothers as soon as they were born,
this Jove was filled with foul lust,
and took his own sister to his unclean wedlock, 176
even as ye read in your histories.

Look whether or no thou arrest, who believest in this deceit,

and þas arleasan ¹ menn arwurðast ¹ for godas .
 þu for-lætst þone ælmihtigan god . þe eardað on heofonum . 180
 and cwaðst ² to þam stane . Þu eart min god .
 Þa ge-wende tranquillinus . awæg ³ æfter þysum .
 ac se heah-ge-refa . hét hine gefeccan
 dearnunga on niht . and him digellice bead 184
 anne ⁴ gyldene wecg . wið þam þe he him tæhte
 þone mæran læce-craeft . þe hine swa ⁵ mihtelice gehealde ⁵ .
 Þa cwað tranquillinus . þæt mann ⁶ cristes gife .
 ne moste syllan wið sceattum . oppe swa ge-biegan . 188
 ac gelyf on þone hælend and þu bist swa hál swa ic ⁷ .
 Chromatius þa bæd þæt he him gebrohte ⁸ Þone mann ⁹ .
 þe hine gefullode . and fram þære coðe gehælde .
 Tranquillinus Þa eode to Þam arwurðan preoste . 192
 sæde ¹⁰ hú hí spræcon . and hine sona gelædde .
 to þam heah-ge-refan . and he cwað him tó .
 Þeah þe þas kaseres ehtnys þa cristenan gedreccce .
 þeah for minre hæle . ic sylle eow ¹¹ healfne dæl 196
 ealra minre ¹² æhta . gif gé mine atelican lima .
 þurh ænig þing ¹³ gehælen magon ¹³ . fram þysum heardum
 wearrum .
 Þa hlóh policarpus . and cwað to þam untruman .
 crist mæg þine nytenysse ¹⁴ . þurh his miltsunge onlihtan . 200
 and eaðelice æt-eowan ¹⁵ . þæt he is þin ed-stapeligend .
 Se ðe sceattas under-fehð . and sylð godes gife ¹⁶ .
 se for-deð ¹⁷ his sawle ¹⁸ . and se seoca ne bið gehæled .
 ac gelyf on þone hælend . and læt þe fullian . 204
 and þu bist swa gesund . swa þas ¹⁹ tranquillinus .
 þa bead policarpus him þreora daga fæsten .
 and þis ²⁰ sona sæde ²⁰ ²¹ sebastiane .

¹⁻¹ C. men árwyrðast. ² C. cwyðst; V. cweðst. ³ C. V. awæg. ⁴ C. V. ænne.

⁵⁻⁵ C. mihtlice gehælde; V. mihtelice gehælde. ⁶ C. V. man. ⁷ V. ic eom.

⁸ V. brohte. ⁹ C. man. ¹⁰ C. and sæde him. ¹¹ C. om. eow.

¹² C. V. minra. ¹³⁻¹³ C. gehælan magan. ¹⁴ C. nyte-nesse; V. nyte-nysse.

¹⁵ C. æt-eowan. ¹⁶ V. gifu. ¹⁷ C. deð for. ¹⁸ V. sawla.

¹⁹ C. V. þes. ²⁰⁻²⁰ C. sæde sona; V. sona cyðde. ²¹ Leaf 33, back.

and honourest these wicked men as gods;
thou forsakest the Almighty God who dwelleth in Heaven, 180
and sayest to the stone, 'Thou art my god.'

Then turned Tranquillinus away after this,
but the prefect bade men fetch him
privily by night, and offered him in secret 184
a golden wedge, if only he would teach him
the great leech-craft which had so mightily healed him.

Then said Tranquillinus, 'that Christ's gift
might not be given in exchange for money, nor thus bought;
but believe in Jesus, and thou shalt be as whole as I.' 189

Chromatius then begged him to bring him the man
who had baptized him and healed him from the disease.
So Tranquillinus went to the venerable priest, 192
told how they had conversed, and brought him at once
to the prefect, and he [Chromatius] said to him [Polycarp]:
'Though the emperor's persecution vexeth the Christians,
yet for my healing I will give you half 196
of all my possessions, if ye can by any means
cure my deformed limbs of these hard knots.'

Then laughed Polycarp, and said to the sick man,
'Christ can enlighten thy ignorance through His mercy, 200
and easily manifest that He is thy Restorer.
He that receiveth money, and selleth God's gift,
he destroyeth his own soul, and the sick is not healed;
but believe in Jesus, and let thyself be baptized, 204
and thou shalt be as sound as this Tranquillinus.'

Then Polycarp enjoined on him a three days' fast,
and he straightway told the same to Sebastian.

hi ða begin bædon binnon þam¹ fyrste god . 208
 þæt he his geleafan² geswutelode þam seocan to hæle .
 Coman³ him siððan to and hine swæs-lice gretton .
 Þa cwæð sebastianus betwux⁴ oðrum spræcon⁵ .
 ne scealt þu for þinre hælðe anre . to ðam hælende gebugan .
 ne for ȝinum lichaman anum þe lætan fullian . 213
 ac swiðor for hihte þære ecan hælðe .
 and for þam ece⁶ life . Ȣu scealt gelyfan on god .
 Do þín mod hluttor⁷ þæt þu leornian⁸ mæge⁹ 216
 þurh soð-fæst ge-scead hwa þin scyppend sy .
 ne miht þu elles habban þa hæle þe þu secst¹⁰ .
 Chromatius þa¹¹ cwæð . sume cristene synd .
 to þam bilewite menn¹² . þæt Ȣu ne miht afindan 220
 of anum þusende anne¹³ þe mæge¹⁴
¹⁵ þe eawfæst-lice¹⁵ spræce sprecon¹⁶ oððe leornian .
 hu mihton þas becuman to cristes geleafan ?
 Sebastianus cwæð . crist geceas . fram frymðe 224
 hyrdas . and yrðlingas¹⁷ . and an-fealde fisceras .
 and hí siððan gelærde and to lareowum gesette .
 þu wurðast manega godas . and manega gydenan .
 butan¹⁸ þu hí awurpe . ealle fram þinre heortan . 228
 and þone soðan god . þe Ȣé gesceop . oncnæwst¹⁹ .
 ne miht Ȣu hæle habban . ne þæt heofonlice lif .
 ac læt ús nu secan²⁰ pine sceandlican²¹ godas .
 and to-brecon þa stænenan . and for-bernan²² þa treowenan . 232
 amyltan þa sylfrenan . and eac swilce ða gyldenan .
 dælan siððan wædligum²³ . þa amoltenan wæcgas²⁴ .
 Chromatius cwæð ne cume ge to þam teonan .
 ac ic bebeode minum þeownum . þæt hi hi ealle to-bryton²⁵ . 236

¹ V. *om.*² V. *geleafon.*³ C. V. *Comon.*⁴ C. *be-tweox.*⁵ C. V. *spræcum.*⁶ C. V. *ecan.*⁷ C. V. *hluttur.*⁸ C. *leornigan.*⁹ V. *mage.*¹⁰ C. *sécest.*¹¹ C. V. *om. þa.*¹² C. *men.*¹³ C. V. *ænne.*¹⁴ V. *mage.*¹⁵⁻¹⁶ C. *þeaw-fæstlic (rightly).*¹⁶ V. *sprecon.*¹⁷ C. *hyrð-lingas.*¹⁸ V. *buton.*¹⁹ C. *oncnæws (sic).*²⁰ C. *secean.*²¹ C. *scandlican.*²² C. *for-bérran.*²³ C. *wædlicum.*²⁴ C. V. *weegas.*²⁵ C. *to-brytan;*V. *tobrecan.*

Then they both prayed to God during that space, 208
 that He would make manifest His truth in the sick man's
 healing.

Afterwards they came to him, and kindly greeted him ;
 and Sebastian said amongst other words,
 'Thou must not for thy health's sake alone turn to the Lord,
 nor for thy body only let thyself be baptized ; 213
 but rather for hope of the eternal health,
 and for everlasting life, thou must believe on God.
 Make thy mind pure, that thou mayest learn 216
 through true discernment who is thy Creator;
 else thou canst not have the healing that thou seekst.'

Then said Chromatius, 'Some Christians there are,
 men simple to that degree, that thou canst not find 220
 one in a thousand who is able
 fittingly to speak their speech or to learn.
 How should these come to the faith of Christ ?'

Sebastian said, 'Christ chose, from the beginning, 224
 shepherds and husbandmen, and simple fishers,
 and afterwards taught them, and set them for teachers.
 Thou worshipest many gods, and many goddesses ;
 unless thou cast them all out of thy heart, 228
 and acknowledge the true God who created thee,
 thou canst not have healing, or the heavenly life.
 But let us now seek thy shameful gods,
 and break in pieces the stone ones, and burn up the wooden
 ones, 232
 and melt down those of silver, and likewise the golden,
 and afterwards deal to the poor the molten masses.'

Chromatius said, 'Go ye not into harm,
 but I will command my servants that they break them all in
 pieces.' 236

Sebastianus cwæð . hí ne cunnon ðone geleafan .
 ne eac hí gebletsian . and bið se deofol geare¹ .
 hu he him derige . for sumum dyrnum² gylte³ .
 and cwæðaþ⁴ þa hæðenan . þæt hi wurdon gehynde⁵ 240
 forþan⁶ þe hí þa anlyenysse⁷ æfre to-breca dorston .
 þa þe habbað geleafan . and leornodon to campienne⁸ .
 ongean þone swicolon feond . unforhte þurh¹⁰ god .
 and habbað cristes byrnan . hi magon to-breca 244
 Chromatius ða cwæð . to þam cenum godes þegnum .
 gewurðe godes willa¹¹ and eower eac æt þysum .
 Hi þa sona begen be-gyrndon¹² (sic) hí caflice .
 and to gode gebædon . and to-bræcon ða anlyenysse 248
 má þone¹³ twa hund . micclum gode þanciende¹⁴ .
 Chromatius hæfde behydd¹⁵ . on his digolnysse .
 án wurð-lic¹⁶ weorc . on mechanisc . geweore¹⁷ .
 of glæse . and of golde . and of glitiniendum¹⁸ cristallan¹⁹ . 252
 Se cræft sceolde wissian . gewisslice²⁰ be steorrum .
 hwæt ge-hwilcum menn²¹ gelumpe on his lifes endebyrdnysse .
 ac hit wæs swa gehiwod . after hæðenum gedwylde .
 þa com sebastianus . and se sacerd policarpus . 256
 æft²² to chromatie . and ge-metton hine untrumne .
 and cwædon þæt he²³ sum þing hæfde²³ untobrocen .
 þe his hæle hremde²⁴ þurh reðe wiglunga²⁵ .
 He cwæð þa ic hæbbe on minum hord-cleofan²⁶ . 260
 an wundorlic weore me to ge-wissunge²⁷ .
 æfter steorrena gesetnyssum . swa swa hi standað on heofonum .
 on þam cræfte aspende tranquillus min fæder .
 of readum golde anum . má þonne twa hund punda . 264
 þa cwæð sebastianus . se ge-sæliga martyr .

¹ C. V. gearo.² V. dyrne.³ C. gyltum.⁴ C. cweþað.⁵ C. gehynede ; V. gehenede.⁶ C. forðam.⁷ C. anlycynsse.⁸ Leaf 34.⁹ C. campigenne.¹⁰ C. wiþ.¹¹ C. wylla.¹² C. gegyrdon ; V. begyrdon.¹³ V. ponne.¹⁴ C. þancigende.¹⁵ C. V. behyd.¹⁶ C. V. wundor-lic.¹⁷ V. gewore.¹⁸ C. glitigendum.¹⁹ C. cristeallum.²⁰ V. gewisslice.²¹ C. men.²² C. V. eft.²³⁻²³ C. hæfde sum þincg ; V. hafde sum þinc.²⁴ C. hernde.²⁵ V. wiglunga.²⁶ C. -clyfan.²⁷ V. gewissunga.

Sebastian said, 'They know not the faith,
nor even how to sign themselves; and the devil will be ready
(seeking) how he may injure them, for some secret guilt;
and the heathen will say that they were hurt 240
because they durst ever break in pieces the images.

Those that have faith, and have learned to fight
fearlessly against the treacherous fiend by God's help,
and have Christ's armour, they may break in pieces the gods.'
Then said Chromatius to the brave servant of God, 245
'God's will, and yours also, be done in this.'

Then forthwith they both begirt [*begyrdon*] themselves vigorously,
and prayed to God, and brake in pieces the images, 248
more than two hundred, greatly thanking God.

Chromatius had hidden in his secret chamber
an excellent work of mechanical contrivance,
of glass, and of gold, and of glistening crystal. 252

This instrument was designed to show with certainty by the
stars
what should happen to every man in the course of his life;
but it was so formed according to heathen error.

Then came Sebastian and the priest Polycarp 256
again to Chromatius, and found him sick,
and said that he had something unbroken
which hindered his healing through cruel spells.
He said then, 'I have in my treasure-chest 260
a wonderful instrument, for my information,
according to the position of the stars as they stand in the
heavens.

On that instrument Tranquillinus my father
spent, of red gold alone, more than two hundred pounds.' 264
Then quoth Sebastian, the blessed martyr,

Gif þu þisne cræft healst¹ . þu bist þe² sylf un-hál³ .
 Chromatius cwæð . hwæt derað þis ænigum .
 ne we hit ne wurðiað . mid ge-wunelicum offrungum .
 ac hit gewissað us . þurh wisne lareow-dom .
 to gearlicum tidum . and tunglena⁴ ymbrynum .
 Policarpus sæde þis we for-seoð .
 on þam is⁵ soðfest-nysse gelicnys⁶ . ac hit is leas swa þeah .
 Sebastianus cwæþ . þis is swutol ge-dwyld .
 and leas ydelnyss . swa swa we leornodon æt criste .
⁵ Manega menn adrinciað . on anum dæge togædere⁷ .
 þe on mislicum⁸ tidum to middan-earde comon .
 Oft on anum gefeohte feallað for wel manige⁹ .
 þe under anum tungle . næron ær akennede .
 Eft¹⁰ on anre tide twa mæden-cild¹¹ cumað .
 and bið þæt án syde-full . and þæt oðer sceandlic .
 Nis þæt clæne herigendlic . ne þæt gale tallic .
 gif him steorran forgefon¹² . þæt hi swa lyfedon¹³ .
 Forði synd laga gesette¹⁴ . þæt menn¹⁵ rihtlice libban¹⁶ .
 and þæt þa riht-wisan beon ge-herode . and þa unriht-wisan ge-
 hynde .
 Þa wundrode chromatius . heora wisera¹⁷ worda . and cwæð .
 se is soð god . þe swa gesceadwise biggengan hæfð .
 He ge-þafode ða þæt hi þæt weorc to-wurpon .
 ac his sunu tiburtius sona mid gebeote
 cwæþ þæt he nolde nates¹⁸ hwon geþafian .
 þæt man swa deorwurðne cræft æfre to-ewysan sceolde .
 butan man þa halgan wurpe . on twægen¹⁹ hate ofnas .
 gif his fæder nære gehæled . æfter þære bræce²⁰ .
 Þa for-bead se fæder þone frecen-fullan cwyde .
 ac þa halgan tihton þæt man þa ofnas ontende²¹ .

¹ C. hylst; V. hyldst. ² C. sylfum hál (*sic*). ³ V. tungla. ⁴⁻⁴ C. soþ-
 fæst gelicnys; V. soðfestnysse gelicnys. ⁵ Leaf 34, back. ⁶ C. ætgædere.
⁷ C. misticum. ⁸ C. V. mænige. ⁹ V. Oft. ¹⁰ V. mædan-cild.
¹¹ C. V. forgefon. ¹² C. lufodon; V. lyfdon. ¹³ C. V. gesette. ¹⁴ C. men.
¹⁵ C. lybbon. ¹⁶ C. wisra. ¹⁷ V. nataes. ¹⁸ V. twegen. ¹⁹ C. spræce;
 V. brece. ²⁰ C. V. ontænde.

'If thou keep back this instrument, thou shalt thyself be diseased.'

Chromatius said, 'How doth this hurt any one?

We worship it not with the accustomed offerings, 268

but it teacheth us, by wise instruction,

as to the yearly seasons, and the circuits of the planets.'

Polycarp said, 'This we contemn;

therein is a likeness of truth, but it is false nevertheless.' 272

Sebastian said, 'This is manifest error,

and lying vanity, even as we learned of Christ.

Many men are drowned in one day together,

who at divers seasons came into the world. 276

Often in one fight fall very many men,

who erst were not born under one planet.

Again at one time two maiden-children come,

and the one will be modest and the other will be shameless;

the pure is not laudable nor the wanton blameable 281

if the stars assigned them so to live.

Therefore laws are fixed that men may live rightly,

and that the righteous be praised and the unrighteous shamed.'

Then wondered Chromatius at their wise words, and said, 285

'He is the true God who has such discerning worshippers.'

Then he consented that they should destroy the instrument.

But his son Tiburtius immediately with a threat 288

said that he would not in anywise suffer them

ever to break up so costly a work,

unless the saints were thrown into two hot ovens,

if his father were not healed after the breaking. 292

Then the father forbade the wicked command;

but the saints begged that the ovens might be kindled,

and ge-bædon hi to gode . and to-braecon þæt weorc .
 Hwæt þa færlice com fæger¹ godes engel 296
 and cwað to chromatiæ² . crist me asende³ to þe .
 on þone þe ðu gelyfst . þæt þine lima beon ge-hælede .
 Æfter ⁴þysum worde⁴ . he wearð eall⁵ gehæled .
 and arn to þam engle⁶ . wolde his fet gecyssan . 300
 Se engel⁷ him cwað to . Ne cys þu mine fet .
 ne þu me ne hrepa . forðan þe þu ne eart gyt gefullod .
 þa þa se sunu þæt ge-seah . þa ge-sohte he þæs preostes fét .
 and se fæder feoll to sebastianus⁸ fotum . 304
 bægen⁹ clypigende . crist is soð god .
 and ælmihtig godes sunu . þe ¹⁰git þegnas gode ¹⁰ bodiað .
 þa wearð gefullod fæder . and sunu .
 mid heora inn-hyrede . ¹¹and heora æhta¹² mannum 308
 ægðres hades menn¹³ . ma þonne an ðusend .
 þa cwað chromatius . se cristena þegn¹⁴ .
 þæt he eallum gemiltsode . þe him æfre abulgon .
 and þam eallum forgeafe þe him aht seeoldon¹⁵ . 312
 and gif he hwæne berypte . þæt he him þæt forgulde .
 He freode ealle his menn¹⁶ . and him¹⁷ feoh dælde .
 and cwað ðæt hé wið-soce þam geswæsum¹⁸ lustum .
 þissere worulde . þe is gewitendlic . 316
 His sunu tiburtius . se snotera¹⁹ eniht cwað .
 Ic awende minne willan . fram²⁰ eallum woruld-þingum .
 to gastlicum weorcum . nu ic godes mann²¹ eom .
 an²² of þam ge-tele²³ . þe þæt écc lif under-foð . 320
 On þam dagum wæs sum wis papa on rome²⁴ .
 gaius gehaten . haliges lifes mann²¹ .
 wið þone rædde chromatius and be his ræde under-feng
 ealle þa cristenan into his cafertune . 324

¹ C. om. fieger. ² C. V. chromatie. ³ C. sende. ⁴⁻¹ C. þyssum wórdum.

⁵ C. eal. ⁶ V. ængle. ⁷ V. engel. ⁸ V. sebastianes. ⁹ C. V. begen.

¹⁰⁻¹¹ C. gyt godes jenas; V. gyt gode penas. ¹¹ Leaf 35. ¹² C. æhte.

¹³ C. men. ¹⁴ C. V. þegen. ¹⁵ C. scolden. ¹⁶ C. men. ¹⁷ C. him on;

V. heom. ¹⁸ C. ge-swæslicum. ¹⁹ C. snottera. ²⁰ C. fram me (*wrongly*)

²¹ C. man. ²² C. om. an. ²³ C. getele. ²⁴ V. romana.

and commended themselves to God, and brake the instrument.

Lo then came suddenly a fair angel of God, 296

and said to Chromatius, 'Christ sent me to thee,

in whom thou believest that thy limbs may be healed.'

After this word he was entirely cured,

and ran to the angel, desiring to kiss his feet. 300

The angel said to him, 'kiss not thou my feet,

neither do thou touch me, for that thou art not yet baptized.'

When the son saw that, he sought the priest's feet,

and the father fell at Sebastian's feet, 304

both crying, 'Christ is true God,

and the son of Almighty God, whom ye two servants of God
preach.'

Then were baptized father and son,

with their household servants, and men on their estates, 308

persons of either sex, more than a thousand.

Then said Chromatius, the Christian thane,

that he pardoned all who had ever angered him,

and forgave all who owed him aught; 312

and if he had plundered any one, that he would repay it him.

He freed all his slaves, and distributed money to them,

and said that he renounced all the alluring pleasures

of this world, which is transitory. 316

His son Tiburtius, the prudent youth, said,

'I have turned my will from all worldly things

to ghostly works, now that I am God's man,

one of the tale that shall receive the everlasting life.' 320

In those days there was a certain wise pope in Rome,

Caius by name, a man of holy life;

with him Chromatius took counsel, and by his advice received
all the Christians into his residence, 324

and him big-lyfan¹ fore-sceawode . for þære swiðlican eht-nysse .
 þe ða niwan asprang . æfter carines slege.
 þam casere næs þa gyt cuð . þæt chromatius cristen wæs .
 and he be-geat ða leafe² þæt he of þam lande³ moste . 328
 þa bebead se papa þam preoste policarpe .
 þæt he ge-wende of rome mid þam rum-gyfolan⁴ þegne⁵ .
 and clypode to ðam cristenum . þe mid chromatiae⁶ wæron .
 Ure hælend lyfde þæt mann⁷ his life gebeorge⁸ . 332
 fara⁹ nú se þe wille . ¹⁰forð mid chromatiae .
 and wunige se þe wille¹⁰ . mid me on þyssere byrig .
 þa bæd tiburtius . þæt he beon moste . mid þam papan .
 cwæð þæt him wynsum wære þæt he wurde ofslagan¹¹ . 336
 gif he mihte þusend siðon¹² . for ðam soðan geleafan .
 and þæt ece līf ge-earnian þe nænne ende næfð .
 þa be-láf sebastianus on þære byrig mid þam papan .
 and se geonga tiburtius . and þa twægen gebroðra . 340
 marcus . and marcellianus . mid heora fæder tranquilli¹³ne .
 Nicostratus mid his breðer . and his gebeddan Zoe .
 Uictorinus mid his breðer . and his broðor suna .
 þas belifon on rome . on þære reðan eht-nysse . 344
 and þa oþre ealle endemes¹⁴ ferdon awæg¹⁵ .
 mid chromatiae¹⁶ . swa swa him¹⁷ crist gewissode .
 þa gehadode se papa tranquillinum to preoste .
 his twægen¹⁸ suna to diaconum . and þa oðre to subdiaconum¹⁹ 348
 sebastianum he ge-sette . him¹⁷ eallum to mund-boran .
 Hi wurdon ða gebysgode on heora ge-bedum ealle .
 dæges and nihtes . heora drihten herigende .
 biddende mid wope . þæt hi wurðe²⁰ wæron . 352
 for criste to þrowigenne²¹ . and be-cuman²² to his halgum .
 Hi ge-hældon untrume mid halgum gebedum .

¹ C. big-leofon; V. big-leofan. ² V. leafa. ³ V. wican. ⁴ V. rum-gefolan.

⁵ C. pegene. ⁶ C. V. chromatie. ⁷ C. man. ⁸ V. geburge. ⁹ C. V. fare.

¹⁰⁻¹⁰ C. omits. ¹¹ C. ofslægen. ¹² C. siðum. ¹³ Leaf 35, back.

¹⁴ C. endemest. ¹⁵ C. awég. ¹⁶ C. chromatie. ¹⁷ C. heom on
(written heomon). ¹⁸ C. twegen. ¹⁹ C. subdiacone. ²⁰ C. weorþe.

²¹ C. ðrowigende (om. to). ²² C. becumon.

and provided them with victuals, because of the fierce persecution which sprang up anew after the murder of Carinus.

It was not yet known to the Emperor that Chromatius was a Christian,

and he obtained leave to go out of the country.

328

Then the pope bade the priest Polycarp to depart from Rome with the munificent thane, and proclaimed to the Christians who were with Chromatius, 'Our Saviour permitted that a man should preserve his life; go now, he who will, forth with Chromatius,

333

and remain, he who will, with me in this city.'

Then prayed Tiburtius that he might be with the pope, saying, that it would be sweet to him to be slain, if he might, a thousand times, for the true faith, and earn the everlasting life which never endeth.

336

There remained in the city, with the pope, Sebastian, and the young Tiburtius, and the two brothers Marcus and Marcellianus, with their father Tranquillinus, Nicostratus, with his brother and his wife Zoe, Victorinus, with his brother, and his brother's son; these remained in Rome in the fierce persecution, and all the others at last went away with Chromatius, even as Christ instructed them.

344

Then the Pope ordained Tranquillinus priest, his two sons deacons, and the others subdeacons. Sebastian he constituted protector of them all.

348

Then were they all engaged in prayer, day and night, praising their Lord, praying with weeping, that they might be worthy to suffer for Christ and to come to his saints.

352

They healed the sick by holy prayers,

and blinde on-lihton . þurh heora geleafan .
 and of wodum mannum . þa awyrigedon¹ deoflu afligdon² . 356
 Tiburtius gemette ænne mann³ afeallene.
 þæt he his heafod to-bræc . and eac his bân to-cwysde .
 þa sang he him ofer . pater noster . and credan .
 and se mann³ sona ge-sund-ful arás . 360
 and beah to fulluhte mid his fæder and meder .
 Æfter þysum wearð ge-læht seo eadige Zoe .
 and for criste acweald . and becom to his halgum .
 þa oðre wurdon eac ealle ge-martyrode . 364
 tranquillinus wearð of-torfod mid stanum .
 Nicostratus se æðela wearð æft⁴ gelæht .
 mid feower his ge-ferum . and toforan þam deman gebroht .
 fabianus gehaten . þe feng to þære scire⁵ 368
 æfter chromatiæ⁶ . se wæs ðam cristenan⁷ onwerd⁸ .
 He axode þone casere hu hé embe⁹ hí sceolde¹⁰ .
 ða hét sé arleasa hí ealle fíf¹¹ pinian¹² .
 Fabianus þa se feondlica dema 372
 þa ða he ne milhte þa menn¹³ gebigan¹⁴ fram criste .
 þurh þa reðan wita . þa hét hé hi wurpan ut on sá' .
 Æfter þysum wearð ge-læht se geleaffulla tiburtius .
 þa hét fabianus þæt hé þam fulan Ioue . 376
 recels ge-offrode . oððe eode him sylf
 ofer byrnende gleda mid his barum fotum
¹⁵ Hwæt ða tiburtius . bealdlice eode .
 ofer ða byrnendan gleda . unfor-bærnedum fotum¹⁶ . 380
 and cweð þæt him þuhte . swylee he eode ofer blostman¹⁶ .
 Fabianus þa þas¹⁷ feondes þén¹⁷ .
 hét beheafdian þone hálgan tiburtium .
 and siððan acwealde þone halgan¹⁸ castolum . 384
 þe hæfde ge-innod ealle þas halgan .

¹ C. awyrgedan. ² C. aſlidon. ³ C. man. ⁴ C. eft. ⁵ C. scyre.

⁶ C. chromatiæ. ⁷ C. cristenum. ⁸ C. onweard. ⁹ C. ymbe.

¹⁰ C. scólde. ¹¹ C. wif (*sic*). ¹² C. pñigan. ¹³ C. men. ¹⁴ C. gebígean.

¹⁵ Leaf 36. ¹⁵⁻¹⁵ C. omits. ¹⁶ C. blostnum. ¹⁷⁻¹⁷ C. deofles þegen.

¹⁸ C. cristene nan (*sic*).

and enlightened the blind by their faith,
and out of possessed men cast the unclean devils. 356

Tiburtius found a man fallen down,
so that he had fractured his skull, and moreover crushed the
bone.

Then he sang over him the Pater-noster, and the Credo,
and the man immediately arose sound, 360

and submitted to baptism with his father and mother.

After this was apprehended the blessed Zoe,
and slain for Christ, and she departed to his saints.

The others were all likewise martyred; 364

Tranquillinus was stoned with stones;
the noble Nicostratus was afterwards seized,
with four of his companions, and brought before the judge
called Fabianus, who succeeded to the province 368

after Chromatius, and was hostile to the Christians.

He asked the emperor how he should deal with them;
then that wicked man commanded to torture them all five.

Fabianus then, the fiendlike judge, 372

when he could not turn the men from Christ
through the cruel tortures, bade them be cast into the sea.

After this the faithful Tiburtius was taken;
then Fabianus ordered that he should offer incense 376

to the foul Jove, or himself walk
over burning coals with bare feet.

And lo! Tibertius went boldly
over the burning coals with unburnt feet, 380

and said that it seemed to him as if he were walking over flowers.

Wherefore Fabianus, the servant of the devil,
commanded the holy Tiburtius to be beheaded,
and afterwards killed the holy Castulus, 384

who had hospitably entertained all these saints.

He¹ gehæfte eft siððan tranquillines suna .
 marcellianus and marcus . on anum micclum stocce .
 and mid isenum pilum . heora ilas² gefæstnode . 388
 and cwað þæt hí sceoldon swa standan . on þam pilum .
 oðþæt hi geoffrodon heora lác þam godum .
 Hi sungon³ þa sona þisne sealm him betwynan⁴ .
 Ecce quam bonum et quam iocundum habitare fratres in unum .
 et cetera . 392

Eala hu mycel god is . and hwyle wynsumnys
 ðær ðær gebroðru⁵ beoð on annysse .
 þa cwað se gerefa⁶ þe him swa reðe wæs .
 Eala ge ungesæligan . and soðlice earmingas . 396
 alecgað eowre ge-wit-leaste⁷ . and alysað eow fram witum .
 þa gebroðra cwaedon . þæt hi on cristes lufe
 þa wæron gefæstnode . mid fulre blysse .
 and on swilcum estum ær næron on life . 400
 wiscton þæt hi moston swa wunian⁸ oð ende .
 Hi stodon þa stille on þam stocce gefæstnode
 ofer dæg . and ofer niht . heora drihten herigende .
 þa het fabianus mid fullum graman 404
 þæt hi man begen ofstunge þær ðær hí on ge-bedum stodon .
 and hi swa mid wuldre gewendon to criste .
 Hwæt þa fabianus . mid facne gewregde
 þone æðelan Sebastianum . to ðam arleasan casere 408
 dioclitiane . þe on ðam dagum wæs .
 þa het se kasere hine gefæccan⁹ hraðe .
 and cwað him sona tó . mid swicolum geþance .
 Ic hæfde þe mid þam fyrmestan¹⁰ . þe minum hyrede folgodon . 412
 and þu lutodest oð þis on þam laðum cristen-dome .
 þam godum to teonan . and me to un-þearfe .
 Sebastianus cwað Crist ic wurðode¹¹ symle¹² .
 and for ðe þingode . and for þinum folce . 416

¹ C. Hi. ² C. ylas. ³ C. sungan. ⁴ C. betwéonan. ⁵ C. gebroðra.

⁶ C. réfa. ⁷ C. -lyste. ⁸ C. wunigan. ⁹ C. gefæccan. ¹⁰ C. fyrmeatum.

¹¹ C. weorþode. ¹² C. symble.

Again thereafter he put the sons of Tranquillinus,
Marcellianus and Marcus, in a great pillory,
and made fast the soles of their feet with iron nails, 388
saying that they should stand thus, upon the nails,
until they offered their sacrifice to the gods.

They sung then immediately this psalm between them,
'Ecce quam bonum et quam iocundum habitare fratres in unum, et
cetera.' 392
'Behold how great good it is, and how great pleasure,
wherever brethren dwell in unity!'

Then said the prefect, who was so bitter against them,
'O ye unhappy and truly miserable beings, 396
lay aside your madness, and release yourself from torments.'
The brothers said, that they for the love of Christ
were fastened there, with full happiness,
and were never before in their lives among such delights, 400
and wished that they might so remain until the end.

So they stood still, fast in the pillory,
all day and all night, praising their Lord.

Then bade Fabianus, in exceeding fury, 404
that they should both be thrust through, where they stood in
prayer,

and they thus gloriously departed to Christ.

Then Fabianus wickedly accused
the noble Sebastian to the impious emperor 408
Diocletian, who ruled in those days.

Then bade the emperor fetch him speedily,
and said to him straightway with treacherous mind,
'I held thee amongst the foremost of my household servants,
and thou hast lurked until now in that hateful Christianity,
to the dishonour of the gods, and to my disadvantage.'

Sebastian said, 'Christ I worshipped ever,
and interceded for thee, and for thy people; 416

1 Ic me gebidde to Ȣam gode . þe bið eardigende²
 on heofonum . mid healicum mægen-þrymme .
 Wod bið se Ȣe bit æt blindum stanum .
 Ȣenigne fultum . on his frecednyssum .
 420
 þa wearð dioclitianus deoflice ḡam
 and hét hine lædan³ on heardum bendum .
 út to anum felda and hine þær gefæstnian⁴
 and hentan his mid flanum . oð þæt he his feorh ageafe .
 424
 þa læddan þa cempan þone cristes þegn .
 and setton hine to myrcelse . swa swa se manfulla hét .
 and heora flán him on afæstnodon⁵ . foran . and hindan⁶ .
 swa þicce on ælce healfæ hwylce⁷ iles byrsta .
 428
 and for-leton hine swá licgan for deadne .
 þa com sum wudewe⁸ . þe wæs anes martyres láf .
 on þære ylcan nihte . þær he læg forwundod⁹ .
 wolde his lic beþyrrigan¹⁰ . and gemette hine libbendne¹¹ .
 432
 heo lædde hine þa to hire huse cucenne .
 and binnan feawum dagum . hine fullice ge-hælde .
 þa coman¹² þa cristenan . and Ȣone cempan tilton
 þæt he faran sceolde feor fram Ȣere byrig .
 436
 Ac sebastianus ge-bæd hine to gode .
 astah þa¹³ úp to þære stægre . þe stod wið þæs caseres botl .
 and þa Ȣa se casere com clypode him þus to .
 Eowre hæðen-gyldan þe healdæð eowre templ¹⁴ .
 440
 cwyðaþ¹⁵ fela leasunga eow be þam cristenan¹⁶ .
 secgað þæt hi syndon swutol-lice wiþer-winnan .
 eowrum cyne-dome . and eac eowrum folce .
 ac eower kynedóm godað þurh heora godan ge-earnunga .
 444
 forþan¹⁷ þe hi gebiddað . for romaniscre¹⁸ leode .
 and for eowrum anwealde . unablinnendlice¹⁹ .
 þa beseah dioclitianus se deofollica cwellere

¹ Leaf 36, back.

² C. eardigend.

³ C. don.

⁴ C. fæstnigan.

⁵ C. forwundon.

⁶ C. hindon.

⁷ C. swylce.

⁸ C. weoduwe.

⁹ C. forwundon.

¹⁰ C. beþyrgan.

¹¹ C. lybbende.

¹² C. comon.

¹³ C. om.

¹⁴ C. templ.

¹⁵ C. cyðað.

¹⁶ C.

cristenum.

¹⁵ C. rórmware.

¹⁹ C. ana blinnendlice (sic).

¹⁷ C.

forþam.

I pray to the God who dwelleth ever
in the heavens in excellent glory.

He is mad who asketh of blind stones
any assistance amidst his dangers.'

Then became Diocletian fiendishly angry,
and commanded him to be led out, in hard bonds,
into a field, and there to be bound,
and assailed with arrows until he gave up his life.

Then the soldiers led away the servant of Christ,
and set him for a mark, even as the wicked man commanded,
and fastened their arrows into him before and behind,
as thickly on every side as a hedgehog's bristles,
and so left him alone, lying for dead.

Then came a certain widow, who was a martyr's relict,
in the same night, where he lay sorely wounded,
desiring to bury his body, and found him living.

Then she brought him to her house alive,
and within a few days entirely healed him.

Then came the Christians, and urged the [Christian] warrior,
that he ought to depart far away from the city.

But Sebastian commended himself to God,
and went up to the staircase, which stood against the emperor's
palace,

and when the emperor came, thus cried to him;

'Your idol-priests who dwell in your temples
tell you many lies concerning the Christians,
saying that they are verily adversaries
to your kingdom, and also to your people;
but your kingdom prospereth through their good merits,
because they pray for the Roman people
and for your dominion, without ceasing.'

Then looked Diocletian, the fiendish murderer,

to ȝam halgan were . þe ȝær swa heage stôd . 448
 and cwað orgællice¹ . ne eart þu lá sebastianus .
 þone ȝe ic gefyrn hét mid flanum acwellan .
 sebastianus cwað . crist me arærde æft² .
 to þí þæt ic cyðe eow . ætforan eallum folce . 452
 eower unriht-wisan ehtnysse ofer ȝa cristenan .
 ȝa hét se casere þone godes cempan
³ mid saglum⁴ ofbeatan . binnan his agenre byrig .
 ȝa dydon þa cwelleras swa swa⁵ se casere hét⁶ . 456
 and on niht behyddon his halgan lichaman
 on anum adel-seaðe . secgende him betwynan .
 þæt huru ȝa cristenan ne becuman⁷ to his líce .
 and him⁸ to⁹ martyre macion¹⁰ siðcan . 460
 ȝa æteowde sebastianus on swaefne¹¹ anre wudewan¹² .
 lucina¹³ geciged . swiðe æwfæst¹⁴ man¹⁵ .
 and sæde hwær his lichama læg¹⁶ . on þam adelan .
 hét¹⁷ hí faran to . and hine ferian þanon¹⁸ . 464
 to catacumbas . þær cristes apostolas .
 PETRVS and PAVLVVS ærest bebyrgede¹⁹ wæron .
 and leegan²⁰ his lic . æt heora fot-læstum .
 Lucina þa ferde to ȝam fore-seadan²¹ seaðe . 468
 on middere nihte mid hire mannum²² .
 and his lic²³ funde . and ferede mid wurð-mynte
 to þære ylcan stowe . þe he sylf bebead .
 and mid geornfulnyses²⁴ hine þær²⁵ bebyrigde²⁶ . 472
 þam ælmihtigan to wuldre . se þe ge-wylt²⁷ ealle þing²⁸ .
 rixiende²⁹ á³⁰ on ecnysse . eces wuldres cyning .

¹ C. orgællice.² C. eft.³ Leaf 37. ⁴ C. stanum.⁵ C. om. 2nd swa.⁶ C. hi het.⁷ C. V. becomon.⁸ C. hine.⁹ V. om.¹⁰ C. V. macian.¹¹ C. swéne (*sic*); V. swefne.¹² V. wuduwan.¹³ C. lucfa.¹⁴ C. V. eawfæst.¹⁵ V. mann.¹⁶ V. lag.¹⁷ C. V. and het.¹⁸ V. om.¹⁹ V. bebyrgde.²⁰ V. legcan.²¹ C. -sædan.²² C. manum.²³ V. lichama.²⁴ C. geornfulnyssum.²⁵ C. om. þær.²⁶ V. bebyrgde.²⁷ C. gewealt.²⁸ C. þingc.²⁹ C. rixigende.³⁰ C. á á.

towards the holy man, who stood there so loftily, 448
and said haughtily, 'Art not thou that Sebastian,
whom I before commanded to be slain with arrows?'
Sebastian said, 'Christ raised me up again
to the end that I might declare to thee before all the people 452
your unrighteous persecution against the Christians.'

Then bade the emperor that the soldier of God
should be beaten to death with clubs within his own city.
Then the murderers did even as the emperor commanded, 456
and by night hid his holy corpse
in a foul sewer, saying amongst themselves,
that at least the Christians should not get at his body,
and make him into a martyr afterwards. 460

Then appeared Sebastian in a dream to a widow,
named Lucina, a very pious person,
and told her where his body lay in the sewer,
bade her go thither, and bear him thence, 464
even to the catacombs, where Christ's apostles
Peter and Paul were first buried,
and lay his body close at their feet.

Lucina then went to the aforesaid sewer 468
at midnight, together with her servants,
and found his body, and carried it reverently
to the very place which he had himself ordered,
and with great carefulness there buried him, 472
to the glory of the Almighty, who ruleth over all things,
reigning for ever, King of eternal glory.

VI.

XVIII. KALENDAS FEBRUARII NATALE
SANCTI MAURI ABBATIS.

[The other copy, in MS. Otho B. X, is burnt.]

MAURUS WÆS GEHATEN SUM SWYþE HALIG abbot .
 se wæs to lare befæst sona fram iugoðe .
 þam halgan benedictie . þeah þe he æfel-boren wäre .
 He þeah wel on lare . and wæs swiðe gehyrsum . 4
 þam halgan benedictie . on eallum his hæsum .
 and on eallum godnyssum gode ælmihtigon þeowde .
 and eac his gebroðrum gode bysne sealde .
 mid haligre drohtnunge . and he for-by dyre wæs . 8
 his lareowe benedictie þe he geblissode mid weorcum .
 Hwilon ær we sædon on sumere oðre stowe
 hu se ylca maurus . þurh godes mihte eode
 uppon yrnendum wætere . on anum widgyllan pole . 12
 þa þa benedictus hine hét gehelpan þæs cnapan .
 þe on þære stream be-feol . þa ða he wæter fette .
 On sumne sæl eode se halga maurus .
 ham to mynstre ¹ weard mid his gebroðrum .
 and benedictus wæs þa mid anum æwfæstum were .
 forþan þe his wif wæs mid wodnysse gedreht .
 and maurus ða gemette ær he to mynstre come .
 ænne dumbne cnapan . and se wæs creopere eac . 20
 ac se fæder . and seo modor . hine feredon þider .
 Hi feollon ða butu . mid flowendum tearum
 to maures fotum . and befengon his cneowa .
 halsigende þurh godes naman . þæt he gehælde heora cild . 24
 þa nolde maurus ðam mannum þæs tiðian .
 cwæð þæt seo dæd nære him gedafenlic .
 oðþæt þa gebroðra bædon hine georne .
 þæt hé þam healtan cnapan . his hæle abæde .
 Hwæt þa maurus sona . beseah to heofonum and cwæþ . 28

¹ Leaf 37, back.

VI.

JANUARY 15. ST. MAUR, ABBOT.

There was a very holy abbot named Maurus;
 who from his early youth was confided
 to Saint Benedict for instruction, though he was of noble birth.
 He thrave well in learning, and was very obedient
 to Saint Benedict in all his commands,
 and served God Almighty in all goodness,
 and gave moreover a good example to his brethren
 in all holy observances, and therefore was he dear
 to his master Benedict, whom he rejoiced by his works.
 We have said aforetime in another place¹,
 how this same Maurus, through God's might, walked
 upon running water on a wide pool,
 when Benedict bade him help the boy,
 who had fallen into the stream, as he was fetching water.

On a certain occasion Saint Maurus was going
 homewards to the monastery with his brethren,
 while Benedict was with a pious man,
 because his wife was vexed with madness;
 and Maurus met there, before he came to the monastery,
 a dumb boy, who was also a cripple,
 but the father and mother carried him thither.
 Then they both fell with flowing tears
 at Maurus' feet, and embraced his knees,
 entreating him in God's name to heal their child.
 But Maurus did not wish to grant this to the couple;
 and said that the deed was not becoming to him,
 until the brethren earnestly besought him
 to pray for the healing of the halting boy.
 So then Maurus looked up straightway to Heaven, and said,

¹ Viz. in *Ælfric's Homilies*, ed. Thorpe, ii. 160.

þu ure hælend crist . þe behete þinum discipulum .

Soð ic eow sæcge . swa hwæt swa ge biddað .

eow bið ge-tyðod untwylice ðæs .

32

gif ge gelyfað . þæt ge þa lác under-fón .

æt-eowa nu on us ælmihtig drihten .

þæt wé þine þeowan synd . þeah ðe wé synfulla synd .

and we þone ylcan geleafan mid lufe healdað .

36

Æfter þisum wordum he cwað to ðam wanhalan .

On þære halgan ðrynnysse naman . beo þú hál cnapa .

and stand on þinum fotum ætforan us gesund .

mid mines lareowes ge-earnungum . eac swylce gefultumod 40

þa aras se cnapa . and up rihte eode .

and mid bliðre stemne . bletsode his drihten .

þe hine gehælde . þurh ðone halgan wer .

Eft ða þa se halga benedictus . ham to mynstre com .

44

and þæt wif wearð gewittig . þe hé fram wodnysse ahredde .

þa wurðode hé maurum . for þam mærlicum tacne .

þe he on ðære hwile gefremede . þe hé on fyrlenum wæs .

Maurus wæs eac oftost mid þam eadigan benedicte .

48

and his wundra wiste . and mid him worhte wundra .

sume þæra we secgað hér . sume we forsuwiað .

and he wæs fyrimest muneca . to ðam mæran benedicte .

and þæs mynstres ¹ geweold swá swá him gewissode benedictus . 52

On ðam timan asende sum ge-sælig bispop .

of francena ríce . to ðam halgan fæder

mænigfealde lác . and hine miclum bæd .

þæt he him sendan sceolde . gif him swa ge-þuht wære .

56

sume eawfæste munecas . þe him mynster-lif astealdon .

for ðan þe he wolde aræran on his bispop-rice .

munuclincne regol . be benedictes ræde .

Hwæt ða benedictus . be his gebroðra ræde .

60

swá swa him god geswutolode . asende þa maurum .

¹ Leaf 38.

'Thou, our Saviour Christ, who didst promise unto Thy disciples,
 "Verily I say unto you, whatsoever ye shall ask
 shall certainly be granted you on this (condition),
 that ye believe that ye receive the gifts,"
 show forth now in us, Almighty Lord,
 that we are Thy servants, though we are sinful,
 and we will keep the same faith with (true) love.' 32
 After these words he said to the diseased,
 'In the name of the Holy Trinity, be thou whole, boy,
 and stand on thy feet sound before us,
 assisted also by my master's merits.' 36
 Then arose the boy, and walked upright,
 and with blithe voice blessed his Lord,
 who had healed him through the holy man.
 Then, after Saint Benedict had come home to the monastery, 44
 (and the woman had become sane, whom he had delivered from
 madness,) he did honour to Maurus for the glorious miracle
 which he in the meanwhile had wrought, when he [Benedict] was
 far off.

Maurus was moreover oftenest about the blessed Benedict, 48
 and knew his miracles, and worked miracles with him ;
 some of these we will tell here, some we will pass over ;
 and he was the principal monk next to the great Benedict,
 and governed the monastery as Benedict shewed him. 52

At that time a certain blessed bishop
 from the kingdom of the Franks¹ sent to the holy patriarch
 manifold presents, and besought him much,
 to send him, if it seemed well to him, 56
 some pious monks who should found monasteries for him,
 because he desired to establish in his bishopric
 the monastic rule according to Benedict's design.
 Then Benedict, by his brethren's counsel, 60
 as God revealed to them, sent Maurus

¹ Innocent, bishop of Mans.

þeah ðe he uneaðe mihte for heora micclum lufe .
 hine him fram lætan to ðam fyrlenan lande .
 He funde him éac geferan feower oðre munecas . 64
 and sume læwede menn to ðam lande mid him .
 and nam þone halgan regol . þe he mid his handum awrat .
 and betehte maure mid him to hæbennē .
 and heora hlafes gewiht . and heora wines gemett . 68
 and asende hí mid bletsunga to ðam fore-sædan bisceope .
 Eft on ærne mergen . sende se arwurða benedictus .
 twægen his muneca to maure mid lacum .
 þæt is mid halig-dome . of þæs hælendes rode . 72
 and of marian reafe . and of michaheles pelle .
 and of stephanes lichaman . and of martines reliquium .
 and an ærend-gewrit mid þysum wordum forð .
 Onfoh min leofesta . þas ende-nehstan lác . 76
 þines lareowes . to langum gemynde .
 and eow to gescyldnysse wið deofles syrwunga .
 Ic sæge ðe to soðan . þæt þu scealt gewitan .
 on ðam sixteoðan geare þæs ðe þu munuc wurde 80
 of þisseræ worulde . to wuldre mid gode
 swá swá crist gyrstan-dæg me cydde . be þe .
 siððan þu fram us siðodest . on fare .
 Ic secge þe eac nú . þæt eower sið 84
 ne bið na swá . swá swa we wendon .
 ac wyrð elles gefadod . and on oðre stowe .
 ac se ælmihtiga god eow næfre ne for-læt .
¹ oðð þæt [ealle]² ge gelogode beon . 88
 Farað nu ge-sunde . and gesælige becumað .
 Maurus ða ferde mid mycelre blisse .
 and his geferan samod . to francena rice .
 ac twegen his geferan . feollon be wege . 92
 án of anum stypele . oper on anne stán .
 swa þæt hi wurdon to-cwysede . and cwylmiende lagon .
 ac maurus hí gehealde . on þæs hælendes naman .

¹ Leaf 38, back.² A slight space here.

(though he hardly might, for their great love,
let him go from him) to the distant land.

He found also four other monks as companions for him, 64
and some laymen, to go with them to that land,
and took the holy rule, which he had written with his own hand,
and delivered it to Maurus, to have with him,
together with the weight for their bread, and the measure for
their wine, 68

and sent them with his blessing to the aforesaid bishop.

Afterwards in early morning the venerable Benedict sent forth
twain of his monks to Maurus with gifts,
that is, with holy relics, of the Saviour's Rood, 72
and of Mary's garments, and of a hanging from S. Michael's Altar¹,
and of Stephen's body, and of Martin's relics,
and a written message in these words ;
'Receive, my beloved, these last gifts
of thy master, for a long remembrance,
and for a shield to you against the devil's snares.
I say to thee, in sooth, that thou shalt depart,
in the sixteenth year since thou becamest a monk, 80
out of this world to glory with God,
even as Christ yesterday showed me concerning thee,
after thou wentest from us on thy journey.'

I tell thee also now that your way 84
shall not at all be such as we imagined,
but shall be ordered otherwise, and in another place ;
but Almighty God will never forsake you
until ye [all] shall be established.

Fare ye now well, and be ye blessed.'

Then Maurus fared with great joy,
and his companions together, to the kingdom of the Franks ;
but twain of his companions fell by the way, 92
one from off a tower, the other on a stone,
so that they were crushed, and lay dying,
but Maurus healed them in the name of Jesus.

¹ See the note.

Eac hi ge-metton on sumum mynstre be wege ænne blindne man . se bæd his hæle georne .	96
æt ðam halgan maure . and he hine gehælde þurh god . and hét þæt he wunode butan worunge	100
on godes þeow-dome . þær on mynstre . á . and he swa dyde . eac siððan of þam dæge .	104
Eft he gehælde on oðre stowe anre wydewan sunu . þe unwene ðá læg .	108
and gefrefrode þa modor . and men þæs wundrodon . and se cnapa arn sona to maure	112
hrymende . and cweðende . þu ahreddest mine sawle fram fyrenum witum . and he wearð munuc siððan .	116
Maurus geseah eac swa swa . him god geswutelode on þam ylcan færelde . benedictes forð-sið .	120
and hú hé to heofonum ferde . þeah þe he on fyrlene wäre . Hi ferdon þa forð to ðam fore-sædan bisceope .	124
þe hi ge-langian hét . ac he ne leofode na þa . ac wæs for feawum dagum forðfareni of life .	128
and oðer bisp geset on his bisceop-stole . Hi wurdon þa unrote . and eoden swa þeah	132
to ðam niwan bisceope . bædon his rædes . cunnodon hwæðer he wolde þæs oðres willan gefremman .	136
and him munuc-líf arærar . swa swa se oðer gemynte . He cwað þæt he ne mihte embe munuc-líf þa smeagen .	140
be oðres bisceopes dihte . ac wolde beon embe his pincg . be his agenum dihte . and ge-dreoh-læcan his hamas .	144
Hi feordon þa þanon fram þære scire bisceope . and god him foresceawode on sumere oðre scire	148
on francena rice fulgode wununge . Sum ¹ forð-þegn wæs ða welig . on þam lande .	152
florus gehaten . and se hæfde gemynt mynster to arærenne . and mid munecum gesettan .	156
gif he ænige geaxode . þe æwfæste wæron . forðan þe benedictus hlisa . on þæt land becuman wæs .	160
and him wearð eac gecydd be maures to-cyme .	

1 Leaf 30.

Also they found in a monastery on the way
a blind man who earnestly besought his cure 96
from the holy Maurus, and he healed him through God,
and bade that he should abide without wandering
in God's service, there in the monastery, for ever; 100
and he did so afterwards from that day.
Again he healed in another place
a widow's son, who lay there unconscious,
and comforted the mother, and men wondered thereat, 104
and the boy ran straightway to Maurus,
crying out, and saying, 'Thou hast delivered my soul
from the fiery torments,' and he afterwards became a monk.
Maurus saw also, as God revealed to him, 108
on that same journey, Benedict's departure,
and how he went to Heaven, though he was far away.
Then they fared forth to the aforesaid bishop,
who had bidden to send for them, but he was not then living, 112
but a few days before had departed from life,
and another bishop was set in his episcopal chair.
Then they were sorrowful, but went nevertheless
to the new bishop, and asked his counsel, 116
and enquired whether he would fulfil the other's desire,
and establish monasteries for himself, as the other had intended.
He said that he could not concern himself about monasteries
at another bishop's dictation, but must attend to his affairs 120
according to his own disposing, and make rules for his
houses.
Then they departed from the bishop of that diocese,
and God provided them, in another province
of the kingdom of the Franks, an excellent dwelling-place. 124
There was a wealthy viscount in that country,
named Florus, and he had been minded
to build a monastery and to set monks in it,
if he could find out any that were pious men, 128
because that Benedict's fame had come into that country,
and men had also told him of Maurus' arrival.

Se þegn wæs wunigende butan wifes neawiste .
forðan þe his gebedda gefaren wæs of līfe . 132
and læfde him ænne sunu . þe siððan wæs munuc
and abbot æfter maure . mærlice drohntigende .
swá swá þeos bōc segð swutelice hér bæftan .

Hwæt þa florus ferde fægen him to-geanes . 136
and mid micelre arwurðnysse . þa æðelan godes menn .
under-feng to him . and fore-sceawode him wununge .
herigende his drihten . and ðone halgum (*sic*) benedictum .

Se florus wæs ða fyrmest þæra francena þegna . 140
and ðam cyninge leofest . þe on þæra leode rixode .
forðan þe he wæs æwfest æfre fram his geogoðe .
and eall þæs cyninges rād eode be his dihte .

Florus ða cydde þam cyninge his willan . 144
and be his leafan arærde on his agenum lande
mynster . and munuc-líf . Swá swá maurus him dihte .
and mid micelre are . þæt mynster gegodode .
and priuilegium sette on swutelre ge-witnysse . 148

and maure betæhte þæt mynster mid ealle
to fullum freo-dome . for his sawle ðearfe .
He offrode éacc þa on ðam ylcan dege
his ancennedan sunu . þam ælmihtigan gode 152
to munulicere drohntunge under maures gymene .
and cwað þæt he sylf wolde . gif hit god swa fore-sceawode
eall woruld-ðing forlætan . and wunian on ðam mynstre .
on godes ðeow-dome . and he hit eac swa gelæste .

He gegaderode þa swiðe gode wyrhtan gehwanon . 156
and arærde þæt mynster eall be maures rāde .
wið þa mycclan éa . þe menn hatað liger .

Hwæt ða on sumum dæge . sæton him æt-gædere . 160
florus . and maurus . to middan ¹þam wyrhtum .
and maurus rædde . and rehte hit flore .
þa feol sum preost færlice of þam weorce .

swá þæt hé samcucu læg . sweltendum gelic . 164
and fleow eall blode . ac maurus hine hét beran

¹ Leaf 39, back.

This noble was living without a wife's companionship,
because his consort had departed from life,
and left him one son, who afterwards was a monk
and abbot after Maurus, living gloriously,
even as this book telleth clearly hereafter.

Then Florus went joyfully to meet them,
and with great honour received to himself
the noble men of God, and provided for them a dwelling,
praising his Lord, and the holy Benedict.

This Florus was then the first of the Frankish nobles,
and dearest to the king who reigned over that people,
because he had ever been pious from his youth,
and all the king's counsel went by his advice.

Then Florus made known his desire to the king,
and, with his leave, established, in his own land,
a monastery and monastic discipline, as Maurus directed him,
and with great favour he benefited the monastery,
and assigned privileges to it in clear testimony [thereof],
and altogether made over the monastery to Maurus
with full liberty, for his soul's profit.

He offered also then on the same day,
his only son to Almighty God
for the monastic life under the care of Maurus,
saying that he himself desired, if God so ordained,
to forsake all worldly things, and dwell in the monastery,
in God's service, and he even so fulfilled it.

Then he gathered very good workmen from all quarters,
and built the monastery entirely by Maurus' direction,
near the great river that men call the Liger [Loire].

Then on a certain day were sitting together
Florus and Maurus in the midst of the workmen,
and Maurus was reading, and relating it to Florus.
Then suddenly a priest fell off the work,
so that he lay half alive, as if dying,
and all flowing with blood, but Maurus bade them bear him

to martines cyrCAN . and maurus inn eode .
 and bæd ȿone ælmihtigan for his arfæstnysse .
 þæt hé þam preoste gemiltsode . and hine mihtelice gehælde . 168
 He arás þa eftsona . and eode to ȿam preoste .
 and his wunda bletsode and cwæð him baldlice tó .
 On ȿæs scyppendes naman . þe ge-sceop mann of eorðan .
 arís þu gesund . and ardlice gang 172
 to ȿinum weall-geweorce and hit wél ge-enda¹ .
 Hé arás þa gesund . swylce of slæpe awreht
 and began to wundrigenne hú hé wurde ȿider gebroht .
 þa cwæð se halga wer . ne wurde ȿu hider geferod 176
 on þinum agenum fotum . ac ȿe feredon oþre .
 ac gang nu ardlice eft to þinum weorce .
 þelæs þe hit beo gelet to lange þurh ȿe .
 Da eode se preost . eft to his weorce . 180
 and florus hine astrehte to maures fotum . and cwæð .
 þu eart soðlice maure . þæs mæran benedictes
 folgere on wundrum . be ȿam we for wel oft gehyrdon
 þyllice gereccan . and he þearle siððan 184
 maurum wurðode . and on wundrunge hæfde .
 Æfter þysum ongunnon . of ȿam gegader-wyrhtum .
 tælan ȿone halgan . þe gehælde þone preost .
 cwædon þæt he mid galdrum . na mid godes cræftum 188
 þyllice geworhte . and wolde beon furðor .
 on oðrum earde . þonne he on his agenum wäre .
 swyðor for gitsunge . ȿonne for æwfæstnysse .
 Ac ȿa þa hí swiþost tældon . þone soðfæstan maurum . 192
 þa wurdon afyllede . mid ȿam fulan gaste .
 þry þæra wyrhtena . and hí weddon pearle .
 swa þæt hyra án . ge-ende sona .
 and þa oðre twegen to-tæron hí sylfe . 196
 mid heora agenum toðum . and egés-lice grymetedon .
 Maurus þa sona myclum wearð astyred .
 and wepende eode into þæra cyrCAN .
² and mid mycelre onbryrd-nysse bæd þone ælmihtigan . 200

¹ MS. ge-ende, alt. to ge-enda.² Leaf 40.

to Saint Martin's church, and Maurus went in,
and prayed the Almighty, of His clemency,
that He would have mercy on the priest, and mightily heal him. 168
He arose then straightway, and went up to the priest,
and made the sign of the cross on his wounds, and said to
him boldly,

'In the Creator's name who created man out of the earth,
arise thou sound, and go out quickly, 172
to thy wall-building, and finish it well.'
He arose then sound, as if aroused from sleep,
and began to wonder how he had been brought thither.
Then said the holy man, 'Thou wast not borne hither 176
on thine own feet, but others bare thee;
but now go back quickly to thy work,
lest it be hindered too long through thee.'

Then went the priest back to his work, 180
and Florus prostrated himself at the feet of Maurus, and said,
'Verily thou, Maurus, art the great Benedict's successor
in miracles, of whom we very often have heard
tell the like,' and he thereafter exceedingly 184
honoured Maurus, and had him in admiration.

After this began some of the assembled workmen
to accuse the saint who had healed the priest,
saying, that he, by enchantments, not by God's power, 188
had wrought this, and desired to be greater
in another country, than he had been in his own,
rather for covetousness than for piety.

But while they were most fiercely blaming the upright Maurus, 192
then were filled with the evil spirit
three of the workmen, and they became exceedingly mad,
so that one of them died immediately,
and the other twain tare themselves severely 196
with their own teeth, and roared fearfully.

Then straightway Maurus was greatly troubled,
and weeping, went into the church,
and with great agitation besought the Almighty, 200

þæt he þam deadan . and þam deofol-seocum
gemiltsian sceolde . and heora sawle gehelpan .
He eode þa eft ut to þam earmum wodum .
and on drihtnes naman . þa deoflu aßligde .
of Ȣam wodum wyrhtum . and hí wurdon gehælede .
He hét eac beran into his gebæd-huse .
þæs forð-farenan líc . þe se feond acwealde .
and wacode ealle þa niht ofer Ȣæs wodan líc .
and hét þæs on mergen . mæssian for his sawle .
and arærde þone deadan þurh drihtnes mihte .
and hét hine warnian . gif he wolde libban .
þæt he nære on Ȣam mynstre . næfre eft gesewen .
of Ȣam and-weardan dæge þe he of deaðe arás .
þa wearð ge-endod eall þæs mynstres weorc binnan eahte gearum .
and eac gehalgod . mid healicum wurðmynte .
Hwæt Ȣa florus gemunde hwæt he gemynte æt fruman .
and hwæt hé gode behét . þa Ȣa he began þæt mynster .
and bæd him þa leafe . æt his kyne-hlaforde .
þæt hé moste gecyrran . fram þam swicolum welum .
and wunian on Ȣam mynstre þe hé ge-worht hæfde .
and be maures dihle adreogan his líf .
and on godes þeow-dome gastlice libban .
and swá ge-earnian . Ȣa écan myrhþe .
Se cyning Ȣa geþafode . þam þegne his willan .
þeah þe he uneaðe mihte . on his mode findan .
þæt he swa leofne freond fram him lætan sceolde .
and cwað þæt he sylf wolde geseon Ȣa stowe .
and þær andwerd beon þonne he his beard alede .
Æfter Ȣysum ferde florus to Ȣam mynster .
and his kyne-hlaford com swa swa hí cwædon .
and bæd þæt he moste beon heora broðor for gode .
and forgeaf sumne ham to þære halgan stowe .
and mildelice spræc . to eallum Ȣam munecum .
swiðost swa þeah synderlice to maure .
and behét þæt hé wolde him hold beon ¹ eallum .

¹ Leaf 40, back.

that He would have mercy on the dead
and the possessed with devils, and help their souls.
Then he went out again to the miserable madmen,
and in the Lord's name put the devils to flight 204
out of the possessed workmen, and they were healed.
Then he commanded to bear into his oratory
the corpse of the departed that the fiend had killed,
and kept the vigil all night by the madman's corpse, 208
and bade that in the morning mass should be said for his soul,
and raised the dead man through the Lord's might,
and gave orders to warn him, if he wished to live,
that he should never be seen in the monastery again 212
after the present day whereon he arose from the dead.
So all the work of the monastery was ended within eight years,
and also hallowed with high solemnity.
Then Florus remembered what he had at first intended, 216
and what he had vowed to God when he began the monastery,
and besought leave for himself from his royal master,
that he might turn from the deceitful riches,
and dwell in the monastery which he had wrought, 220
and spend his life according to Maurus' direction,
and live holily in God's service,
and so merit the bliss eternal.
So the king granted the thane his wish, 224
though he could hardly find it in his mind
to let so dear a friend go from him,
and said, that he himself desired to see the place,
and to be present there when he laid aside his beard [received
the tonsure]. 228
After these things, Florus went to the monastery,
and his royal master came even as they had said,
and prayed that he might be their brother for [the love of] God,
and gave certain property to the holy place, 232
and spake affably to all the monks,
but especially, however, to Maurus in particular,
and promised that he would be friendly to them all ;

and bær him sylf his lác . and lede uppon þæt weofod . 236
 Florus hét ða forð-bærán his fægeran maðmas
 on golde and on seolfre . and hí gode geoffrode .
 and his menn gefreode . ætforan ðam weofode .
 and awearp his wæpna . and wearð þa bescoren . 240
 ætforan þam cyninge . to cristes þeow-dome .
 and se cyning blyssode . and blyðe wearð on mode .
 for ðæs pegnes gecyrrednysse . and soðum geleafan .
 Eft æfter gereorde . hét se æðela cyning 244
 þæt florus hine gespræce .ær þan þe hé þanon ferde .
 and hé com þá sona mid sumum oðrum munecum
 on munuc-wisan gescryd . þa weop se cyning .
 and þancode gode his godan wyllan . 248
 and tihte hine georne þæt hé geornful wäre .
 on þam gastlican life and on godes þeow-dome .
 swa swa hé on woruld-þingum wíslige är leofode .
 and se cyning syððan siðode þanon . 252
 Eft þæs on mærgen rád maurus to þam lande .
 þe se cyning him geaf . and his cepte sum beddryda .
 sé læg seofon gear to-slopenum limum .
 and wæs þyder geboren to biddenne his hæle . 256
 þa bletsode maurus . þone beddrydan mann .
 and hé sona gesund sylf úpp arás .
 swa ðæt hit næs ge-sene hweðer he seoc wäre .
 þa bugon gehwylce æðelborenne menn . 260
 to maures mynstre . to munuc-licere drohtnunge .
 Sume eac befæstan heora suna him .
 to godes þeow-dome . oðþæt þær gadorod wæs
 hund-teontig muneca . and feowertig ealles . 264
 þa ge-ewæð se abbot . and calle þa gebroðra .
 þæt þer ne mihte na má muneca wunian .
 þe læs þe ðam gebroðrum biglefan ateorode .
 ac wäre þæt getél . wunigende æfre . 268
 ne læs ne má , on þam munuc-life .

and himself bare his offering, and laid it upon the altar. 236
 Then Florus bade men bring forth his fair treasures
 in gold and silver, and he offered them to God,
 and freed his serfs before the altar,
 and threw away his weapons, and was there shorn 240
 in the presence of the king, for the service of Christ ;
 and the king rejoiced, and was blithe in mood
 for the thane's conversion and true faith.

Again, after the feast, the noble king bade 244
 that Florus should speak with him, ere he went thence,
 and he came immediately with some other monks,
 clad in monkish-wise. Then the king wept,
 and thanked God for his good will, 248
 and earnestly exhorted him to be zealous
 in the spiritual life, and in God's service,
 as he had before lived prudently in the things of the world ;
 and the king afterwards journeyed thence. 252

After this, in the morning, rode Maurus to the estate,
 which the king had given him, and a bed-ridden man sought
 him,
 who had lain seven year with relaxed limbs,
 and was borne thither to pray for his healing. 256

Then Maurus blessed [signed] the bedridden man,
 and he immediately rose up by himself sound,
 so that it could not be perceived that he had been sick.

Then all the nobly-born men devoted themselves 260
 to the monastic work in Maurus' monastery ;
 some also committed their sons to him
 for God's service, until there were gathered together
 one hundred and forty monks in all. 264

Then said the abbot and all the brothers,
 that no more monks could dwell there,
 lest victuals should fail the brothers,
 but that the tale (of 140¹) should always continue, 268
 neither less nor more, in the monastic life.

¹ See 264, lines 348, 353.

Hit gelamp ða siððan . þæt se gesæliga florus
gewát of worulde . wuldor-ful to criste .
on ðam prytteoðan geare . æfter þam þe he munuc ¹ wæs . 272
Sum erce-diacon com eac hwilum
to maure . þa næfdon hí nán wín
buton on ánum gewealdenan butruce .
and maurus þa bletsode bliðelice þæt wín . 276
cwæð þæt god mihte gemyclian þone wætan .
se ðe iú on westene wæter út-teah .
of heardum stan-clude . and of heofonum asende .
his folce big-lefan . feowertig geara . 280
Hi druncon ða þæt wín . wel hund-seofontig manna .
and æfre wæs se buteruc brerd-ful wines .
Maurus gemette ænne man eft .
se wæs yfele ge-tawod . and hine æt se cancor . 284
and his weleres wæron awlætte mid ealle .
and eac his nosu . for-numen mid attre .
þa bletsode maurus þone mann feorran .
and he sona wearð wundorlice gehæled . 288
Siððan nolde maurus of ðam mynstre faran .
for nanre neode . butan he nyde sceolde .
forðan þe he wiste hwæt him gewitegod wæs .
ðurh sancte benedicte . ða þa hé siðode him frám . 292
þæt he sceolde gewítan of worulde to gode
on ðam feower-teoðan geare . þæs þe hé ferde fram him .
and wunode þa on sundrum . and sette þam gebroðrum .
óferne abbot . be heora ealra ræde . 296
ðæs ylcan flores sunu . þe wé aér fore-sædan .
He wearð þa ge-bygod on his ge-bedum pearle
on martines cyrca mid his twam munecum .
to ðriddan healfan geare mid ealre geornfulnysse . 300
and mid gastlicre gewilnunge . godes miltsume bæd .
þa on sumere nihte . ge-seah he þone deofol .
þa þa hé wolde gán Into godes cyrca .
Se feond hæfde him mid fela oðre sceoccan . 304

¹ Leaf 41.

It befell thereafter, that the blessed Florus
departed from the world, full of glory, to Christ,
in the thirteenth year after he became a monk.

272

Also a certain archdeacon came once upon a time
to Maurus, and then they had no wine
except in one large-sized bottle.

Then Maurus blithely blessed the wine,
and said, that God could increase the drink,
He who of old in the wilderness drew out water
from the hard stone-cliff, and sent from Heaven
food for his people for forty years.

276

Then verily they drank of that wine, full seventy men,
and the bottle was ever after brimful of wine.

Again Maurus found a man
who was evilly stricken, and a cancer was eating him,
and his lips were rendered loathsome thereby,
and likewise his nose destroyed by the poison ;
then Maurus blessed the man from afar,
and he instantly was wondrously healed.

284

After that Maurus would not journey from the monastery,
for any need, unless he were obliged,
because he knew what had been foretold him
by Saint Benedict, when he had left him,
that he should depart from this world to God
in the fourteenth year after he had gone from him ;
and dwelt there apart, and set over the brothers
another abbot, by the counsel of them all,

292

that same Florus' son, of whom we have before spoken.

He was then very much busied with his prayers
in St. Martin's church, with his two monks,
for two years and a half with all fervour,
and, with holy desire, besought God's mercy.

296

Then on a certain night he saw the devil,
when he was about to go into God's church.
The fiend had with him many other devils,

300

304

and for-wyrnde him Inganges . and mid graman him cwæp to .
 þu come hider maure to uncuðum earde .
 and wendest þæt ðu mihtest ús aweg drifan .
 of urum wunungum . ác ðu scealt witan nú . 308

þæt ic mid mislicum deaðe þine ¹ munecas acwelle .
 swá þæt earfoð-lice heora ænig belifð .
 of swa micclum werode . þe hér wunað mid þe .
 þa cwæð se halga wer . to ðam hetolan sceoccan . 312

Dreage ðe se hælend . þe hæfð ealles geweald .
 þu leas-breda feond . and facnes ord-fruma .
 Hwæt ða se sceocca sona fordwán
 of his gesihðe . mid swiðlicum reame . 316

swa þæt ða munecas micclum afyrhete
 wurdon awrehte . ðurh his wodlican stemne .
 and eodon ² to uhtsange . ár timan swa þeah .
 Maurus ða eode Into martines cyrkan : 320

and mid micelre sarnysse . þone soðfæstan god bæd .
 þæt he him geswutelode . be ðæs sceoccan gylpe .
 and him gewislicor onwrige . þæs awyrgedan saga .
 Maurus ða geseah ænne scinende engel . 324

wið hine standende . and þas word him secgende .
 þu godes dyrling . hwi eart ðu swa dreorig .
 witodlice se deofol wát towerde ðing
 hwilon . na symle . þurh sume gebicnunge . 328

be þam þe hé oft geseah . þeah þe he sylf leas sy .
 and þæt þæt he þe sæde . is soð be dæle .
 swa þæt se mæste dæl ðinre muneca sceal .
 of life gewítan . binnan lytlan fyrste . 332

and hi ealle becumað to ðam ecan life .
 and þu sylf siððan . gesælig him fyligst .
 to godes rice . þurh gode geearnunga .
 Æfter ðisum wordum . gewát se engel him fram .

and maurus þæs on mergen þa munecas gespræc . 336

and ealle his gesihðe him openlice sæde .
 and manode hi georne þæt hi gearwe wæron .

¹ Leaf 41, back.² MS. eoden, alt. to eodon.

and prevented his entrance, and with rage said to him,
'Thou camest hither, Maurus, to a strange land,
and thoughtest that thou couldst drive us away
out of our dwellings, but thou shalt know now,
that I will, with divers deaths, kill thy monks,
so that hardly shall any one of them remain
of so great a company as now dwell with thee.'

308

Then said the holy man to the hateful devil,
'Christ, who hath power over all, rebuke thee,
thou lying fiend, and author of wickedness.'

312

So then the devil straightway vanished
out of his sight with a mighty outcry,
so that the monks, much affrighted,
were aroused by his furious voice,
and went to nocturns, but before the right time.

316

Maurus then went into Saint Martin's church,
and with great sorrow besought the faithful God,
that He would reveal to him concerning the devil's boasting,
and disclose to him more certainly the accursed one's saying.

320

Maurus then saw a shining angel
standing beside him, and saying these words to him,
'Thou, God's darling, why art thou so sorrowful?

324

Verily the devil knoweth future things
sometimes, but not alway, through some token
of what he has oft seen, though he himself be false;
and that which he said to thee is true in part,
so that the most part of thy monks shall
depart from life within a little while,
and they all shall come to the eternal life,
and thou thyself afterward shall blessedly follow them
to God's kingdom through good deserts.'

328

After these words the angel departed from him,
and Maurus then, in the morning, spoke to the monks,
and told them openly all his vision,
and earnestly exhorted them to be ready,

332

336

and mid soðre behreowsunga heora sawle aþwogon . 340
 fram eallum synnum . þæt hí siðian mihton .
 to godes beorhtnyssse . mid broðorlicre lufe .
 Æfter þisum wordum . wurdon þa munecas
 myeclum abryrde . and heora gebeda sungon . 344
 and hi sylfe gearcodon to þam soðan life .
 and hi sylfe betæhton . Ðam soðfæstan scyppende .
 Him com ða se cwealm swa swa se ¹engel gecwæð .
 swá þær an hund muneca . and syxtyne munecas . 348
 binnan fif monðum . of Ðam mynstre gewiton .
 and maurus se abbot . ge-endode siððan .
 swá se engel sæde him sylfum . on aér .
 Þær belifon swa þeah lifes on Ðam mynstre . 352
 feower and twentig muneca . æfter maures forð-siðe .
 and he wæs bebyrged . binnan martines cyrcean .
 Þær beoð wundra geworhte Ðurh þone halgan wer .
 Ðam ælmihtigan to lofe . Seðe lyfað á on ecnyssse . 356
 Þæs halgan maures líf wæs þus gelogod .
 ða þa hé twelf wintra wæs . he wæs betæht benedicte .
 and he wunode mid him twentig wintra siððan .
 and on his agenum mynstre em feowertig geara . 360
 þæt synd eall to-gedere twá and hund-seofontig geare .
 Twegen þæra muneca ðe mid him þyder comon
 forð-ferdon þær on þam fore-sædan cwealme .
 and twegen cyrdon ongean swá swá he sylf bebead . 364
 eft to munite casin . Ðanon þe hí aér coman .
 and hyre oðer awrát þas gewyrdelican race .
 on ledenum gereorde ac we it reccað on englisc .
 Sy wulðor and lof . Ðam wél-willendan gode . 368
 seðe wurðað his halgan mid wuldre on ecnyssse. AMEN.

¹ Leaf 42.

and to wash their souls by true repentance
from all sins, that they might journey
to God's brightness with brotherly love. 340

After these words the monks became
greatly moved (to devotion), and sang their offices,
and prepared themselves for the true life,
and committed themselves to the faithful Creator. 344

The pestilence then came upon them even as the angel said,
so that one hundred and sixteen monks,
within five months, departed from the monastery,
and Maurus the abbot died afterwards,
as the angel had told to him before. 348

There remained alive, however, in the monastery,
four and twenty monks after Maurus' death,
and he was buried within Saint Martin's church. 352

There miracles are wrought by the holy man
to the praise of God, who liveth ever in eternity. 356

This holy Maurus' life was thus divided ;
when he was twelve winters old, he was committed to Saint
Benedict,
and he remained with him twenty winters thereafter,
and in his own monastery just forty years ;
these are altogether seventy-two years. 360

Two of the monks who came with him thither,
died there in the aforesaid pestilence,
and two returned again, as he himself commanded,
back to Monte Cassino, whence they had first come,
and one of them [named Faustus] wrote this true history
in the Latin tongue, but we tell it in English. 364

Be glory and praise to the benevolent God,
who rewardeth His saints with glory in eternity. Amen. 368

VII.

XII.¹ KALENDAS FEBRUARIAS. NATALE
SANCTE AGNETIS UIRGINIS.

[The copy in MS. O. is much damaged, but little of it being legible; and that in MS. V. is destroyed.]

AMBROSIUS BISCEOP . BINNAN MEDOLANA
 A afunde on ealdum bocum . be ȳære eadigan agne .
 hū heo on rome byrig reðe ehnyssse acóm .
 and on mægðhade martyr-dóm ȳrowode . 4
 ȳa awrát ambrosius . be þam mædene ȳus .
 On þære tide wæs sum æðel-boren mæden .
 agnes gehaten . on ȳone hælend gelyfed .
 binnan rome byrig . bileyf . and snotor . 8
 cild-lic on gearum . and eald-lic on mode .
 Seo wan þurh ge-leafan . wið þa feond-lican ealdras .
 and on ȳam þritteðan geara þone deað forleas .
 and þæt ece lif gemette . forðan þe heo lufode crist . 12
 Heo wæs wlitig ² on ansyne . and wlitigre on geleafan .
 Þa heo gewende ³ of scole . ȳa awogode hi sum cniht
 simpronies sunu . þe wæs ge-set ofer ȳa burh .
 to heah-grefan . and wæs hæðen-gilda . 16
 Þa budon ȳa magas þam mædene sona
 deorwurðe gyrlan . and deorwurðan behéton .
 ác seo eadige agnes . þæt eall forseah .
 and þæra ⁴ maðma ⁵ ne rohte . þe má þe reocendes meoxes . 20
 ȳa brohte se cniht to ȳam clænan mædene .
 deorwurða gimmas . and woruldlice glenega .
 and behéton hire welan gif heo wolde hine .
 þa andwyrde agnes . anrædlice þam cnihte . 24
 Gewít ȳu fram me synne ontendnys
 leahtras foda . and deaðes bigleafa
 gewít fram me . Ic hæbbe oðerne lufiend .

¹ MS. Julius has XIII; but O. has XII. ² Leaf 42, back. ³ O. wænde.

⁴ O. ȳara. ⁵ O. madma.

VII.

JANUARY 21. SAINT AGNES, VIRGIN.

Ambrose, Bishop of Milan,
found [written] in old books concerning the blessed Agnes,
how she endured cruel persecution in the city of Rome,
and in girlhood suffered martyrdom. 4

Then wrote Ambrose concerning the maiden thus.

At that time there was a noble maiden
called Agnes, believing in the Saviour,
in the city of Rome, gentle and wise, 8
a child in years, but old in mind.

She contended through faith with the fiendlike rulers,
and in her thirteenth year lost mortality,
and found eternal life, for that she loved Christ. 12

She was fair in countenance, and fairer in faith.

When she returned from school, a youth wooed her,
son of Sempronius, who was set over the city
[to rule] as prefect, and who was an idolator. 16

Then straightway his kinsmen offered to the maiden
costly robes, and promised [her] yet costlier ones,
but the blessed Agnes despised it all,
and recked no more of the treasures than of a reeking dunghill.

Then the youth brought to the pure maiden 21
precious gems and worldly ornaments,
and promised her riches if she would [have] him.

Then Agnes answered the youth fearlessly,
'Depart thou from me, thou fuel of sin,
food of crime, and nourishment of death,
depart from me ! I have another lover,

24

þinne ungelican . on æðelborennysse 28
 seðe me bead bæteran frætegunga .
 and his geleafan hring me let to wedde .
 and me gefrætwode . mid ún-asmeagendlicra wurðfulnysse .
 He befeng minne swiðran . and eac minne swuran . 32
 mid deorwurðum stanum . and mid scinendum gímmum .
 He gesette his taen . on minum nebbe .
 þæt ic nænné oðerne ofer hine ne lufige .
 He geglængde me mid orle . of golde awefen . 36
 and mid ormettum mynum me gefretewode .
 He æt-eowde me eac . his ænlican hordas .
 ða he me gehét . gif ic him gelæste .
 Ne mæg ic him to teonan oðerne geceosan . 40
 and hine forlætan . þe me mid lufe beweddode .
 His ansyn is wlitigre . and his lufu wynsumre .
 his bryd-bedd me is gearo¹ . nu iú mid dreamum .
 His mædenu me singað . mid geswegum stemnum . 44
 Of his muðe ic under-feng meoluc . and hunig .
 nū iú ic eom beclypt . mid his clænum earmum .
 his fægera lichama is minum geferlæht .
 and his blod ge-glende mine eah-hringas . 48
 His modor is mæden . and his mihtiga fæder
 wifes ne breac . and him á bugað englas .
 His wlites wuldriað . þa wynsumun (sic) ² tunglan .
 sunne . and mona . þe middan-eard onlihtað . 52
 þurh his spæc geedcuciað eac ða deadan .
 and þurh his hrepunge beoð gestrangode þa unstrangan seocan .
 His speda ne ateoriað . ne his welan ne waniað .
 þam anum ic healde minne truwan æfre . 56
 þam ic me befæste mid ealre estfulnysse .
 þonne ic hine lufige . ic beo eallunga clæne .
 þonne Ic hine hreppe . ic beo unwemme .
 þonne Ic hine under-fó . ic beo mæden forð . 60
 and þær bærne ne ateoriað . on ðam bryd-lace .
 þær is eacnung buton sare . and singallic wæstmbærnyss .

¹ O. geara.

² Leaf 43.

unlike to thee in nobility, 28
who hath offered me better adornments,
and hath granted me for a pledge the ring of His faith,
and hath adorned me with unimaginable honour.
He hath encircled my right hand and also my neck 32
with precious stones, and with shining gems.
He hath set His token upon my face
that I should love none other beside Him.
He hath decked me with a robe woven of gold, 36
and hath adorned me with exceeding [rich] jewels;
He hath shewed me also His incomparable treasures,
which He hath promised me if I follow Him.
I may not to His dishonour choose another 40
and forsake Him who hath espoused me by His love.
His countenance is fairer and His love winsomer [than thine],
His bridal-bed hath been now of a long time prepared for me
with joys,
His maidens sing to me with melodious voices. 44
From his mouth I have received milk and honey;
now already I am embraced with His pure arms;
His fair body is united to mine,
and His blood hath adorned my eyebrows (*lit. eye-rings*). 48
His mother is a Virgin, and His mighty Father
knew not woman, and to Him the angels ever bow.
The winsome stars glorify His beauty,
and the sun and moon also, which enlighten the earth. 52
By His word even the dead are quickened,
and by His touch the infirm sick are strengthened.
His abundance never faileth, nor His wealth waneth.
To Him alone I ever keep my troth, 56
to whom I commit myself with all devotion.
When I love Him, I am wholly pure;
when I touch Him, I am unstained,
when I receive Him, I am still a virgin, 60
and there, in the bridal, no child lacketh.
There is conception without sorrow, and perpetual fruitfulness.'

Se cnihit wearð ge-ancsumod . and wið-innan ablend
 æfter þæs mædene spræce . þe hine spearñ mid wordum . 64
 He wearð þa gesicelod . and siccetunga teah .
 of niwel-licum breoste . on bedde ligende .
 þa cunnodan læcas hwi he ligende wære .
 and cyddan þam fæder . þæs cnihites mod-leaste . 68
 þa sende se fæder sona to ðam mædene .
 þæt ylce ærende . þe his sunu ær a bead .
 ac agnes wiðsoc . sæde þæt heo nolde
 þæs ærran bryd-guman æfelan truwan . 72
 æfre gewemman þurh ænig wedd .
 þa þuhte ðam heah-grefan huxlic on mode .
 þæt heo oþerne tealde to-foran his gebyrðum .
 befran swa þeah þearle mid mycelre Ȝrutunge . 76
 hwæt se bryd-guma wære . þe agnes onwuldrode .
 Him wearð þa gesæd . þæt heo fram cild-hade sona
 cristen wære . and swa mid dry-eræfte afyllde .
 þæt heo crist tealde hire to bryd-guman . 80
 Hwæt Ȣa simpronius mid swiðlicum gehlyde .
 hét hí gefeccan hám to his dóm-setle .
 and ærest onsunron mid geswæsum wordum .
 olehte þam mædene . and æfter ðam geegsode . 84
 Ac þæt godes mæden ne mihte beon beþæt
 þurh ænige lyffetunge fram hire leofan drihtne .
 ne heo næs afyrht . for his þeow-racan .
 þa ge-seah sympronius hyre soþan anlædnyssse . 88
 and cydde hire freondum . þæt heo for-scylgod (*sic*) wære
 for hire cristen-dome : þe se casere onscunode
 Eft þæs on mergen het se manfulla dema
 þa eadigan agnen him to gefeccan . 92
 and sæde hire gelome hu his sunu hí lufode .
 ac him speow hwonlice . þeah þe hí swiðe spræce .
 He ge-sæt þa his dom-setl . dreorig on mode .
 and behét ðam mædene menig-fealde wita
 buton heo wiðsoce þone soðan hælend . 96

The youth was angered, and inwardly blinded
after the maiden's speech, who had spurned him with words. 64
He straightway fell ill, and drew sighs
from the depths of his breast, lying on his bed.
Then leeches enquired why he was lying there,
and made known to the father the youth's mental disorder. 68
Then the father sent straightway to the maiden
the same errand which his son had before announced;
but Agnes refused, saying that she would not
by any marriage, ever stain 72
the noble troth of the first bridegroom.
Then it seemed to the Prefect shameful in his mind
that she should account another before his son.
He strictly questioned, nevertheless, with great threatening 76
who this bridegroom was of whom Agnes boasted.
It was then told him that she had been a Christian
from early childhood, and so filled with delusion
that she accounted Christ as being her bridegroom. 80
Lo! then Sempronius, with a loud voice,
bade fetch her home to his judgment-seat,
and first, apart, with persuasive words
flattered the maiden, and after that intimidated her. 84
But the virgin of God could not be allured
by any flattery from her beloved Lord,
neither was she afraid because of his threatening.
Then Sempronius saw her true constancy, 88
and told her friends that she would be accused
for her Christianity, which the Emperor abhorred.
After this in the morning the wicked judge bade
fetch the blessed Agnes to him, 92
and told her repeatedly how his son loved her,
but he had little success, though he spake very much.
He sat there on his judgment-seat, vexed in mind,
and promised to the maiden manifold punishments, 96
unless she would renounce the true Saviour.

He cwað æft siððan to ðam snoteran mædene .
 Hlyst minum ræde . gif ðu lufast megð-had .
 þæt ðu gebuge mid biggengum . hraðe .
 to þære gydenan¹ uesta . þe galnysse onscunað .
 Agnes ða andwyrde . þam arleasan and cwað .
 Ic for-seah þinne sunu ðe soþlice is man .
 and ic nates hwon ne mæg on his neb-wlite beseon
 for mines cristes lufe hu mæg ic him to teonan .
 to þam deadum anlicnyssum . me ge-eadmedan .
 Þa cwað se heah-gerefa . to ðam halgan mædene .
 Ic forbær þe oð þis . forðan þe ðu gyt cild eart .
 Þu tælst ure godas . swa þeah ne græma þu hí .
 Agnes him *andwyrde* . Se ælmihtiga herað
 swiðor manna mód . þonne heora mycclan ylde .
 and se geleafa ne bið on gearum . ac bið on glæwum *andgitum* .
 Læt þine godas geyrsian . gif hi aht magon .
 Læt hi sylfe beodan þæt we us to him gebiddan .
 gif þu þis dón ne miht . drece us loca hu þu wylle .
 Þa cwað simpronius . se sceandlica dema .
 Geceos þe nú agnes an þæra twegra .
 oððe þu mid mædenum þæra mæran uestan .
 þinne lac geoffrige . oððe þu laðum myltestrum
 scealt beon geferlæht . and fullice gebysmrod .
 and ða cristenan ne magon þe þonne ahreddan .
 Hwæt þa agnes *andwyrde* . mid mycelre anrædnysse .
 gif ðu cuðest minne god . ne cwaðe þu ðas word .
 Orsorhlice ic forseo þine þeow-racan .
 forþan þe ic geare cann mines drihtnes mihte .
 Ic truwige on him forþan ðe he
 Is me trumweall . and un²ateorigend-lic bewerigend .
 þæt ic ðinum awyrgedum godum ne ðurfe
 ge-offrian . ne þurh ælfremede horwan .
 æfre beon gefyled . mid þam fulum myltestrum .
 Ic hæbbe godes encgel haligne mid me .
 Þine godas syndon agotene of áre .

100
104
108
113
116
120
124
128
132

¹ MS. gyldenan, i. e. golden.² Leaf 44.

After that he said again to the wise maiden,
 'Listen to my counsel, if thou lovest virginity,
 that thou submit quickly to the worship
 of the goddess Vesta, who hateth impurity.' 100
 Then Agnes answered the wicked man, and said,
 'I refused thy son, who truly is a man,
 and I can in no wise regard the beauty of his countenance 104
 for the love of my Christ; how can I, to His dishonour,
 humble myself to the dead image?'
 Then said the Prefect to the holy maiden,
 'I have borne with thee hitherto because thou art yet a child;
 thou insultest our gods, yet do not anger them.' 109
 Agnes answered him, 'The Almighty approveth
 the minds of men rather than their great age;
 and faith is not in years, but dwells in prudent understandings.
 Let thy gods be angry if they can do aught. 113
 Let themselves command us to worship them;
 if thou canst not accomplish this, afflict us, lo! how thou wilt.'
 Then said Sempronius, the shameful judge, 116
 'Choose thee now, Agnes, one of these two things;
 either thou shalt, among the virgins of the mighty Vesta,
 offer thy sacrifice, or thou shalt be associated
 with loathly harlots and foully dishonoured, 120
 and the Christians will not then be able to deliver thee.'
 Then Agnes answered with great resolution,
 'If thou knewest my God, thou wouldest not say these words.
 Without care, I despise thy threatenings, 124
 because I well know my Lord's might.
 I trust in Him because He is
 to me a strong wall, and an unfailing defence,
 so that I need not sacrifice to thy accursed gods; 128
 neither by pollution from without [can I]
 ever be defiled among foul harlots.
 I have God's holy angel with me;
 thy gods are molten of [mere] brass, 132

of þam ðe man wyrð wynsume fate .
 oððe hí synd stænene . mid þam þe man stræta wyrð .
 Nis na godes wunung on ðam grægum stanum .
 ne on ærenum wecgum . ac he wunað on heofonum . 136
 Þe soðlice genimð and þine gelican .
 seo grimlice hell . mid þam grædigum fyre .
 on þam ge beoð toblawene . and forbyrnan ne magon .
 ac beoð æfre ge-edniwode . ðære ecan ontendnysse . 140
 Þa hét se woda dema hyre wæda of adón .
 and hí swa nacode gelædan . to þam forligres huſe .
 and hét clypian geond þa stræt . and cyðan be þysum .
 Hwæt ða godes miht mycclum wearð geswutelod . 144
 swá þæt þæs mædenes fex . befeng hi eall abutan .
 sona swa þa cwelleras hire claðas of abrudon .
 and þæt fex hi behelede on ælce healfe gelice .
 Hi tugon ða þæt mæden to þæra myltestrena huſe .
 ac heo gemette þær sona scinende godes encgel . 148
 swa þæt nan man ne mihte for ðam mycclum leohte
 hire on beseon . oððe hí hreppan .
 for þan þe ðet hus eall sceán . swá swá sunne on dæg . 152
 and swa hí hí gearnlicor sceawodon . swá scimodon heora eagon
 swiðor .
 Agnes hí þa astrehte þone aelmihtigan biddende .
 and god hyre þa asende scinende tunecan
 Heo þancode ða criste . and ðone clað hire onadyde . 156
 and wæs swiðe gemæte hire micelnysse .
 beorhte scinende . swa þæt men geseon mihton .
 þæt god hire sende þone scinende clað .
 Þa wearð þæra myltestrena hús mannum to gebæd-huse .
 and aelc seðe Inneode . arwurðode god . 160
 for þam heofonlican leohte . þe on ðam huse scean .
 Þa com þæs gerefan suna (sic) to þære scinendan stowe .
 mid his sceandlicum ¹ gegadum . wolde þa godes þinene ge-
 bysmrian . 164
 and sende him sona aet-foran . sume into hire .

¹ Leaf 44, back.

whereof men construct fair vessels,
or they are of stone, whereof men make streets.
God's dwelling is not in the gray stones,
nor in brazen lumps, but He dwelleth in Heaven. 136

Thee verily, and such as are like thee,
shall terrible hell, with its greedy fire, seize,
wherein ye shall be blasted, and yet cannot be consumed,
but shall ever be renewed in the everlasting burning.' 140
Then the infuriated judge bade men take off her garments,
and lead her, thus naked, to the harlot's house;
and commanded them to cry throughout the streets, and make
this known.

Lo then ! God's power was mightily manifested, 144
so that the maiden's hair covered her all about
as soon as the executioners tore off her clothes;
and the hair covered her alike on every side.

Then they dragged the maiden to the harlots' house ; 148
but she at once found there a shining angel of God,
so that no man, because of that great light,
could either look upon or touch her,
for the house all shone as the sun in the day-time ; 152
and the more closely they looked at her, the more their eyes
were dazzled.

Then Agnes prostrated herself, praying to the Almighty,
and God thereupon sent her a shining tunic. 156
Then she thanked Christ, and donned the clothing,
which fitted her size very exactly,
brightly shining, so that men might see
that God had sent her the shining clothing.

So became that house of harlots a house of prayer for men,
and each one who entered gave glory to God 161
for the heavenly light which shone in that house.

Then came the Prefect's son to the shining place
with his shameful companions, desiring to dishonour the virgin
of God, 164

and straightway sent in before him some of them to her ;

ac hí wundrodon swiðe . þæs wynsuman leohtes .
 and ablicgede cyrdon . to heora bysmorfullum hlaforde .
 Þa ȝreade he hí ȝearle . forðan þe hí þæs scinendan leohtes 168
 swa swiðe wundrodon . and hí gewemman ne dorston .
 Arn þa him sylf inn . mid sceand-licum willan .
 ac he feol astreht ætforan þam mædene adyd .
 þurh ȝone deofol þe hé dwollice gehyrsumede . 172
 He læg þær swa dæd lange on ȝære flora .
 ȝa wendon his gegadan þæt he wäre gebysgod
 embe his fracedan dæda . þa fandode heora án .
 and ge-mette hine deadne . and dreorig sona clypode . 176
 Eala ge romanisce arfæste symle .
 gehelpað us hraðe . þeos reðe myltestre
 mid hire drycræfte adydde urne hlaford .
 ȝa arn seo burh-waru . ablyced ȝider sona . 180
 and se fæder eac cóm . clypigende mid gehlyde .
 ȝu wæl-hreowasta wimman . woldest ȝu geswutelian
 þinne feondlican dry-craeft . swa þæt ȝu minne sunu adyddest .
 Agnes him cwæð tó . hwi synd þa oðre cuce . 184
 þe hider inn-eodon . buton forðon þe hí arwurðodon
 þone ælmihtigan god . þe me myld-heort-lice gescrydde .
 and asende me his enegel . þe minne lichaman geheold .
 seþe wæs fram cyld-cradole criste gehalgod . 188
 ȝin screamleasa sunu . mid screamleasum anginne .
 arn into me . ac se encgel hine afylde .
 and ȝam deofle betæhte . þe hine adydde þær-rihte .
 ȝa cwæð se heah-gerefa . to ȝam halgan mædene . 192
 ȝin saga bið ge-swutelod . gif ȝu þone sylfan enegel bitst .
 þæt hé minne ancennedan sunu . nu ansundne arær .
 Agnes seo eadige him andwyrde þus .
 Ne synd gé na wyrðe . þæt wundor to geseonne . 196
 ac swa ȝeah is tima . þæt drihtnes miht beo geswutelod .
 Gað eow nu ȝeah ealle út . þæt ic mé ana gebidde .
 Hi eodon þa ealle ut . and heo hi ana gebæd
 biddende hire drih'ten þæt he þone deadan arærde . 200

but they marvelled greatly at the winsome light,
and returned astonished to their impious lord.

Then he reproached them furiously because they had wondered
so much 168

at the shining light, and had not dared to defile her.

Then he himself ran in with shameful intent,
but he fell prostrated before the maiden, struck down
by the devil whom he foolishly obeyed. 172

He lay there, as if dead, a long time upon the floor ;
then his companions thought that he was busied
about his evil deeds, then one of them came to see,
and found him dead, and immediately cried out in grief, 176

‘Alas ! ye ever pious Romans,
help us quickly, this cruel harlot
with her witchcraft hath destroyed our lord !’

Then straightway the citizens ran thither astonished, 180
and the father also came, crying aloud,

‘Thou cruelest woman, wouldst thou show
thy fiendlike sorcery, to destroy my son ?’

Agnes said to him, ‘Why are the others living 184
who came in hither, but because they worshipped
the Almighty God who compassionately clothed me,
and sent me His Angel, who preserved my body,
which was, from the cradle, consecrated to Christ ? 188

Thy shameless son, with shameless intent
ran in towards me, but the Angel felled him,
and delivered him to the devil who straightway destroyed him.’

Then said the Prefect to the holy maiden, 192
‘Thy saying will be manifested if thou wilt pray the self-same angel
that he will now raise up my only son in sound health.’

The blessed Agnes answered him thus,
‘Thou art not worthy to see that wonder, 196
but nevertheless it is time that the Lord’s might be manifested.
Go ye now therefore all out, that I may pray alone.’

Then went they all out, and she prayed alone,
beseeching her Lord that He would raise the dead. 200

þa æteowde þær cristes encgel . and þone cniht arærde .
and he arn þær-rihte ut . þa he geedcucod wæs .
clypigende ofer eall . and cwaðende þus .

An god is on heofonum . and eac on eorðan . 204
seðe is þæra cristenra god . and eower godas ne synd
nahtes .

Hi ne magon him sylfum fremian . ne oðrum fultumian .

þa wurdon þa hæðengyldan . hetelice gedrefede .
and clypodon mid gehlyde . be ðam geleaffullan mædene . 208
Animað animað hraðe . þa reðan wiccan .

seo þe Ȣus awent þurh wicce-craeft manna mod .

þa ne dorste se heah-gerefa . naht ongean þa hæðen-gyldan .

ac for-lét his gingran togeanes þære ceaste . 212
and ferde him-sylf aweg . sorhful on mode .
forðan þe hé ne mihte þæt mæden ahreddan .
wið þa hæðen-gyldan . æfter his suna æriste .

Hwæt þa aspasia se under-gerefa . 216
ne mihte wið-ewæðan þam cwealm-bærum folce .

ac hét þa ontandan for þam micclum teonan .

swyðe micel fyr . and hí to-middes bescefan .

Hit wearð þa swá gedón . swa se wælhreowa hét . 220

ac se lig hine todælde . on twegen dælas sona .

and for-swælde þa ðe þa ceaste macedon .

and agnes seo eadige . stóð on æle middan gesund .

astræhtum handum þus hí gebiddende . 224

Eala Ȣú ælmihtiga god . ana to ge-biddene .

ondrædend-lic scyppend . soþlic to wurðigenne .

mines drihtnes fæder . ðe ic blestige .

forðan þe Ic æt-wand þurh þinne wynsuman sunu . 228

þæra arleasra þeowraca . and eac þæs deofles fylðe .

Efne ic eom begoten mid godeundlicum deawe .

þæs lig is to-dæled and þa geleaf-leasan forswælede .

Ic blestige ðe fæder bodigendlic god . 232

þæt ic þurh fyr unforht to ðe faran móti .

þæt þæt ic gelyfde þæt ic geseo .

þæt þæt ic gehihte . þæt ic hæbbe nú .

Then appeared there Christ's Angel, and raised the youth,
and he immediately ran out, when he was requickened,
crying everywhere, and saying thus,
'There is One God in Heaven and likewise on earth, 204
He who is the God of the Christians, and your gods are
naught ;
they can neither profit themselves nor help others.'

Then the idolators were sorely troubled,
and cried clamorously against the believing maiden, 208
'Away, away quickly with the cruel witch,
her who thus by her witchcraft perverts men's minds.'

Then the Prefect durst do nothing against the heathen,
but left his deputy to stem the tumult, 212
and himself went away sorrowful in mind,
because he could not save the maiden
from the idolators, after the raising of his son.

Well, then, Aspasia, the deputy-Prefect, 216
could not oppose the blood-thirsty people,
but bade men kindle, for this great dishonour (of the gods),
a very great fire, and bade them shove her into the midst.

Then was it so done, as the cruel man commanded, 220
but the flame instantly divided itself into two parts,
and burned up those who had made the tumult ;
and the blessed Agnes stood unharmed in the midst of the fire,
with outstretched hands, thus praying, 224
'Oh ! Thou Almighty God, who alone art to be adored,
Terrible Creator, who art truly to be worshipped,
Father of my Lord, I bless Thee,
for that I have escaped, through Thy gracious Son, 228
the threatenings of the wicked, and also the filth of the devil.
Behold, now I am besprinkled with divine dew,
this flame is divided, and the unbelievers are consumed.

I bless Thee, Father, who art to be proclaimed God, 232
that I may pass unfearful through the fire to Thee.
That which I have believed, that I see ;
that which I have hoped for, that I now have ;

þe Ic andette mid muðe . and mid minre heortan . 236
 and mid eallum innoðe . ic þe gewilnige .
¹ ænne soðne god . þe mid þinum suna rixast .
 and mid þam halgan gaste . an ælmihtig god æfre .
 þæt fyr wearð þa acwenced . þæt þær an col ne gleow . 240
 and þæt folc tealde þæt to dry-craefte
 grymetende mid gehlyde . grame to feore .
 Ða ne mihte Aspasiað þa micclan ceaste acuman .
 ac hét hí acwellan . mid cwealm-bærum swurde . 244
 and crist hí ða underfeng . for his naman gemartyrode .
 Se fæder . and seo modor . mid mycelre blysse .
 gelæhton hyre líc . and gelæddon to heora agenum .
 and hi ðær bebyrigdon . buton sarnysse . 248 .
 and þær gelome wacodon . wurðigende þa stowe .
 þa on sumere nihte gesawon hí cuman
 mycel mædenlic werod . and agnes to middes .
 Hi wæron ealle ge-glengede mid gyldenum gyrlum . 252
 and mid ormætum leohte arwurðlice ferdon .
 þa cwæð seo halige agnes to hire magum ðus .
 Warniað þæt ge ne wepon me swa swa deade .
 ac blyssiað mid me . Ic eom þysum mædenum geferlæht . 256
 and ic mid him under-feng . swiðe fægere wununga .
 and ðam ic eom on heofonum geþeodd . þe ic her on eorðan lufode .
 Æfter þysum wordum heo gewende forð mid þam mædenum .
 þa wearð þeos gesihþ . swiðe gewidmærsod . 260
 Hit gelamp ða siððan æfter lytlum fyrste .
 on þæs caseres dagum . þe constantinus hatte .
 þæt sume menn sædon þa gesihþe his dehter
 constantia gehaten . seo wæs hæðen þagit .
 heo wæs swa þeah snotor . and swyðe unhál . 264
 and on eallum limum egeslice wunda hæfde .
 þa ðohte heo . þæt heo wolde wacian ane niht
 æt agnes byrgene . biddan hire hæle .
 Heo com þa pider þeah þe heo hæðen wære . 268
 and mid geleaf-fullum mode . to ðam mædene clypode .

¹ Leaf 45, back.

Thee I confess with my mouth and heart, 236
and with all inward affection Thee I desire,
One true God, who reignest with Thy Son
and with the Holy Ghost, ever One Almighty God.'

Then the fire became quenched, so that not one coal glowed there,
and the people attributed it to witchcraft, 241
roaring with loud clamour, and fierce against [her] life.

Then Aspasia could not withstand the great tumult,
but bade kill her with death-bearing sword, 244
and Christ then received her, martyred for His Name.

Her father and her mother, with great joy,
took her body, and brought it to their own house,
and buried her there without sorrowing, 248
and there often watched, venerating the place.

Then on a certain night they saw come
a great company of virgins, and Agnes in the midst;
they were all clothed with golden garments, 252
and advanced gloriously with exceeding light.

Then said the holy Agnes to her parents thus,
'Beware that ye weep not for me as if dead,
but rejoice with me, I am a companion of these virgins, 256
and I have received with them very fair habitations,
and I am associated to Him in Heaven, whom I loved here on
earth.'

After these words she departed with the virgins.

Then was this vision widely spread abroad. 260

Then it befell, after a little time,
in the Emperor's days, who was called Constantine,
that some men told the vision to his daughter,
called Constantia, who as yet was a heathen; 264
she was, notwithstanding, wise; and [was] very ill,
having fearful wounds in all her limbs.

Then she thought that she would watch one night
at Agnes' tomb, to pray for her healing. 268

Then came she thither, though she was a heathen,
and with believing mind cried to the virgin

þe ða byrgene ahte . þæt heo hyre hæle forgeafe .
 Heo wearð þa on slæpe . and on swefne geseah 272
 þa eadigan agnen . þas word hire secgende .
 Ongin anrædlice ðu æðele constantia .
 and gelyf ðæt se ¹ hælend þe ge-hælen mæge .
 Ðurh þone þu scealt underfón . ȝinra wunda hæle . 276
 þa awóc constantia . and wæs swá ge-hæled .
 þæt on hire lice næs gesyne . aht þæra sarra wunda .
 Heo ferde ða hál hám to hire fader .
 and hine geblyssode . and hire gebroðra . 280
 and ealle ða hired-menn . for hire hale blyssodon .
 and se hæðen-scope wanode . and godes geleafa weox .
 Heo wearð þa gefullod . swá swá hire fæder wæs .
 and hadunga under-feng . mid fægere drohntunga . 284
 and manega oðre mædenu . þurh hire mærlican ge-bysnunga .
 forsawon woruld-lustas . and wurdon criste gehalgode .
 Ða bæd constantia . constantinum hire fader .
 þæt he þære eadigan agne . ane cyrca arærde . 288
 and hire sylfre ane ȝrúh . þær hét gesettan .
 Þes hlisa asprang þa on eallum ȝam leod-scope .
 and coman fela untrume to þære halgan byrigene .
 and wurdon gehælede . þurh ða halgan agnen .
 þa romaniscan mædenu manega eac ȝurh-wunodon 292
 on clænum mægðhade . for cristes lufe .
 æfter agnes gebysnunga þe þær bebyrged ís .

ALIA SENTENTIA QUAM SCRIPSIT TERRENTIANVS.

ON ȝAM DAGUM WÆS SVM HERETO GA HATEN GALLICANUS .
 O sigefæst on gefeohtum . and ful leof þam casere . 297
 for his micclan sige . þeah þe he nære gefullod .
 Se awogode constantian þæs caseres dohtor
 on þære tide . þe ða scyðiscan swiðe wunnon wið hine . 300
 wearð þa se casere for þære wogunge astyrod .
 wiste þæt seo dohtor . þe drihten hæfde gecoren .

¹ Leaf 46.

who possessed the tomb, that she would grant her healing.
 Then she fell on sleep, and saw in a vision 272
 the blessed Agnes saying these words to her,
 'Begin resolutely, thou noble Constantia,
 and believe that the Saviour has power to heal thee,
 through Whom thou shalt receive the healing of thy wounds.'
 Then Constantia awoke, and was so healed 277
 that on her body was not seen aught of the sore wounds.
 Then went she whole home to her father,
 and rejoiced him and her brothers, 280
 and all the household rejoiced for her healing,
 and the heathenism waned and God's faith waxed.
 She was then baptized, as was her father,
 and received the veil with fair observances, 284
 and many other maidens through her worthy example
 forsook worldly pleasures and were consecrated to Christ.
 Then Constantia prayed Constantine her father,
 that he would rear a church to the blessed Agnes, 288
 and bade set a coffin there for herself.
 The fame of it sprang throughout all the nation,
 and many infirm people came to the holy tomb,
 and were healed through the holy Agnes. 292
 Likewise many of the Roman maidens continued
 in pure virginity for the love of Christ
 after Agnes' example, who is there buried.

ANOTHER STORY; WRITTEN BY TERENTIANUS.

In those days there was a certain general called Gallicanus,
 victorious in fights, and very dear to the emperor 297
 for his great victory, though he was not baptized.
 He wooed Constantia, the emperor's daughter,
 at the time that the Scythians were warring much against
 him. 300
 Then the emperor was troubled on account of the wooing,
 knowing that his daughter, who had chosen the Lord,

hraðor wolde sweltan þonne ceorlian .
 Þa geseah seo dohtor . hire fæder gedrefednysse . 304
 and cwað him ðus to . mid clænum inge-hyde .
 Ic wát þæt god nele me næfre forlætan .
 Awurp þine ymbhydig-nysse . and behát me þam heretogan .
 þæt he me underfó . æfter ðam ge-fohte . 308
 siððan he ða scyððiscan mid sige ofer-winð .
 For þysum behate . ic wille habban his doh'tra .
 attican and arthemian . to minre geþeodnysse .
 oð þæt uncre gifta . gegearecode beon . 312
 Hæbbe he mid him forð to þære fyrdinge .
 Iohannem . and paulum . mine ða ge-trewoðstan .
 þæt hi mine þeawas magon him seegan .
 and ic ðurh his dohtra his þeawas oncnawe . 316
 Hit wearð swa gedón . þæt heo ða dohtra under-feng .
 and se heretoga ferde mid þære fyrdinge .
 þa gebed constantia hí to gode sona
 mid mycelre onbryrdnysse þæt he hire bena gehyrde . 320
 Eala ðu aelmihtiga god . þe for agnes ðingunga .
 þines mæran martyres . minne hreoflan gehældest .
 and me sylfre geswutelodest . þinne soðan lufe .
 and þu behete us . on þinum halgan godspelle . 324
 Soð ic eow sege . eow sylð min fæder .
 swa hwæs swa ge hine biddaþ . her on minum naman .
 Ic bidde ðe min drihten þæt ðu þas mædenu . þe gestryne .
 and heora fæder gallicanum . þe me wile þe beniman . 328
 geðeod to clænnysse þines geleafan .
 Geopena heora heortan earan to þære halwendan lare .
 þæt hí þe anne lufian . and eorðlice ðing ne gewilnion .
 and mid beornendre lufe . to þinum brydbedde becumen . 332
 Æfter þysum gebede gebugon ða mædenu
 to ðam halgan fulluhte ær se fæder come .
 and wurdon gehadode to þæs hælendes clænnysse .
 Þa com gallicanus eac to gode gebogen . 336
 and hine gebed sona mid soðum geleafan .

¹ Leaf 46, back.

would rather die than take a husband.
 Then the daughter saw her father's trouble,
 and spake to him thus with pure intention, 304
 'I know that God will never forsake me,
 cast away thy solicitude, and promise me to the general,
 that he may take me after the war,
 after he shall by victory conquer the Scythians. 308
 For sake of this promise I will have his daughters,
 Attica and Arthemia, in my companionship,
 until our nuptials are prepared. 312
 Let him have forth with him on the expedition
 John and Paul, those who are most faithful to me,
 that they may tell him of my ways,
 and I through his daughters will learn his ways.' 316
 It was so done, that she took the daughters,
 and the general departed with the expedition.
 Then straightway Constantia besought God
 with great fervour that He would hear her prayers ; 320
 'O Thou Almighty God, Who for Agnes' intercession,
 Thy great Martyr, hast healed my leprosy,
 and to myself hast revealed Thy true love,
 and Who hast promised us in Thy holy Gospel, 324
 "Verily I say unto you, My Father will give you
 whatsoever ye ask Him here in My Name,"
 I beseech Thee, my Lord, that Thou wilt gain to Thyself these
 maidens,
 and their father Gallicanus, who desireth to take me from Thee,
 associate (him) to the purity of Thy faith. 329
 Open the ears of their hearts to the salutary lore,
 that they may love Thee only, and desire no earthly things,
 and attain with burning love Thy bridal-bed.' 332
 After this prayer the maidens bowed
 to holy baptism ere the father came,
 and were consecrated to the Saviour's chastity.
 Then became Gallicanus likewise converted to God, 336
 and straightway prayed with true faith

æt þæs halgan petres stowe þe stent binnan rome .
 Hine wylcumede se casere . and cwæð him to mid blysse .
 þa ða þu to þam gefeohte ferdest . þu offrodost þam fulum
 deoflum . 340
 and nu ðu sigefæst come . þu ge-bæde þe to criste .
 and to his apostolum . cyð me hu hit sy .
 þa aléat gallicanus . to ðam geleaf-fullan casere .
 and sæde be endebyrdnysse hu he beah to gode . 344
 þa seyððiscan þeoda ofslogan ure fela .
 and ic wearð belocen on anre lytlan byrig .
 mid hwonlicum ¹fultume . and we feohtan ne dorston .
 ongean ðone ormætan here . he (*sic*) hæfde þa burh beseten .
 þa offrode Ic gelome mine lác þam godum . 349
 oþþæt mine geferan me and hí betæhton .
 ðam onwinnendum feondum . and ic ða fleames cepte .
 þa cwædon ða cristenan . Iohannes . and paulus . 352
 Behát þam heofonlicum gode . þæt ðu to him gebuge .
 gif he þe nu gehelpð . and þu hæfst sige .
 Ic ða sona behét . swá swá þa halgan me*tilton .
 and me com þær-rihte to . godes encgel ² mid rode . 356
 het me niman min swurd . and siðian mid him .
 Ic him fyligde ða . and fela englas coman
 on manna gelycnyssum ³ . mærlice gewæpnode .
 gehyrton me mid wordum . and heton me gán forð . 360
 oðþæt we becoman þær se cyning wæs .
 He feoll ða afyrht . to minum fotum astreht .
 þa gebundon ða godes cempa . bardan þone cynineg ,
 and his twægen suna . and betæhton hí me . 364
 Ne sloh ic nænne . ne of-slean ne hét .
 Nu is þin land gehealden and þa leoda þe onbugað .
 Ealle ða heafod-menn þe to me gebugan ⁴ .
 mid heora cempum . ic gebigde to criste . 368
 ða oðre ic forseah þe swa dón noldon .
 Ic sylf eom swa cristen . þæt ic gecwæð on behate .
 þæt ic heonan-forð ⁵ nelle habban wifes gemanan .

¹ Leaf 47. ² O. engel. ³ O. gelycnyssse. ⁴ O. gebugon. ⁵ O. heonan-forð.

at the shrine of S. Peter which standeth in Rome.
The emperor welcomed him, and said to him with joy,
'When thou wentest to the battle thou didst sacrifice to the
foul devils, 340
and since thou hast returned victorious, thou hast prayed to
Christ,
and to His Apostles; tell me how is this?'
Then louted (bowed) Gallicanus to the orthodox Emperor,
and related in order how he was converted to God; 344
'The Scythian people had slain many of us,
and I was locked up in a little town
with a very small force, and we durst not fight
against the overwhelming army, which had besieged the town;
Then I offered often my sacrifices to the gods, 349
until my colleagues surrendered me and themselves
to the attacking enemies, and I then took to flight.
Then said the Christians, John and Paul, 352
"Promise the God of Heaven that thou wilt bow to Him,
if He now helpeth thee, and thou shalt have victory."
I then straightway promised, even as the holy men exhorted me,
and there immediately came to me God's angel with a cross,
bidding me take my sword and go with him; 357
thereupon I followed him, and many angels came
in the likeness of men, gloriously armed,
heartened me with their words, and bade me go forth
until we arrived where the king was; 360
then fell he affrighted, prostrate at my feet;
then God's champions bound Bardon the king
and his two sons, and delivered them to me; 364
I slew not one, nor commanded to slay.
Now is thy land preserved, and the people submit to thee;
all the chief-men, who submitted to me,
together with their soldiers, I have converted to Christ; 368
the others who would not so do I contemned.
I myself am so much a Christian that I have said in a vow,
that I henceforth will not have the company of a wife;

find me nu æfter-gengan . þæt ic gode mæge þeowian . 372
 on soðre æwfæstnysse swá ic þam ælmihtigan behét .
 þa beclypte¹ se casere ðone godes cempan .
 and sæde hu² his dohtra drihtne þeowdon .
 and his twa geswustra eac siððan gelyfdon . 376
 þa eodon hí to healle . and seo halige helena com
 mid ðam fore-sædum mædenum . micclum blyssigende .
 hi þurh-wunodon on mægð-hade . mærlice drohtniende .
 oð þæt hi gewiton of worulde to criste . 380
 Gallicanus þa freode fif þusend manna .
 and mid æhtum ge-welgode and wædlum todælde
 his manig-fealdan welan . and gewende him þanon .
 to sumum halgan were . se hatte hilarianus . 384
³mid sumum his mannum . þe hine ne mihton forlætan .
 Feower land he forgeaf forð In mid him
 ælpeodigum to andfencge . and to ælmes-dædum .
 þa asprang his word wide geond land . 388
 hu se mære man manna fét aðwoh .
 and wæter bær to handum . and mid wistum þenode .
 He wearð ða swa halig . þæt he gehælde untrume .
 and swa hraðe swá he beseah⁴ . on ða wit-seocan menn⁵ . 392
 swa wurdon hí aclænsode . fram þam unclænan gastum .
 Eft ða þa iulianus se arleasa wiðersæce⁶ .
 wearð to casere gecoren . þeah þe he wære to preoste bescoren .
 þa sette hé geban . swa swa he wæs bealwes⁷ full . 396
 þæt ða cristenan nahton nan þincg on worulde .
 adræfde þa gallicanum þone godes man aweg .
 and he ferde to⁸ alexandrian þære ægyptiscan⁹ byrig .
¹⁰wende siððan¹⁰ to westene . and wæs ðær angra . 400
 oð þæt sum hæðen-gylda . hine ðær ofsloh .
 forþan þe he nolde þam fulum godum geoffrian .
 and he swa mid sige . siþode to criste .
 Eft iulianus se ylea¹¹ wiðersaca wolde gebigan . 404

¹ O. clypode. ² O. him hu. ³ Leaf 47, back. ⁴ O. seah. ⁵ O. om.

⁶ O. wiðer-saca. ⁷ O. bealwos (*sic*). ⁸ O. ða to. ⁹ O. egyptiscan.

¹⁰⁻¹⁰ O. siððan he gewende. ¹¹ O. illea.

find me now a successor, that I may serve God
in true religion, as I vowed to the Almighty.' 372

Then the emperor embraced the soldier of God,
and told him how his daughters were serving the Lord,
and his two sisters likewise believed afterward. 376

Then went they into the hall, and the holy Helena came
with the aforesaid maidens, greatly rejoicing;
they continued in virginity, leading glorious lives,
until they departed from the world to Christ. 380

Then Gallicanus freed five thousand men,
and endowed them with goods, and distributed to the poor
his manifold riches, and turned him thence
to a certain holy man called Hilarion, 384
with some of his men who would not leave him.

Four estates he gave up entirely, together with himself,
for the reception of strangers and for alms-deeds.

Then his fame spread widely throughout the land, 388
how the great man washed men's feet,
and carried water for their hands, and served them with food.

Then he grew so holy that he healed the impotent,
and as soon as he looked on the possessed, 392
they were at once cleansed from the unclean spirits.

Afterward when Julian, the infamous apostate,
was chosen emperor, though he had been shorn for the priest-
hood,

he proclaimed an edict, being full of wickedness, 396
that the Christians should own nothing in the world.

Then he banished Gallicanus the man of God;
and he went to Alexandria, the Egyptian city,
going afterward to the desert, and was there an anchorite; 400
until a certain heathen slew him there,
because he would not sacrifice to the foul gods,
and so he departed victoriously to Christ.

After that Julian, the same apostate, desired to turn 404

þa halgan gebroðra . Iohannem . and paulum . to his hæðengilde¹ .

ac þaða hé ne milte þa mæran godes ðegnas
to his hirede aspanan . ne to his hæðenscipe² . geweman .

þa sende he him to sumne hæðenne wer . 408

terrentianus gehaten . se hæfde mid him
ane gyldene anlicnysse . and cwæð to ðam godes mannum .

Ure hlaford Iulianus . het eow ge-biddan

to þyssere anlicnysse . oððe ic inc begin ofslea .

þa cwædon þa halgan . ne cunne we nanne god .

buton fæder and sunu . and þone halgan gast .

þyssere halgan ðrynnysse hæfð þin hlaford wiðsacen .

and wile oðre geweman mid him to forwyrde .

Hwæt ða terrentianus . het þa twægen gebroðra
digellice beheafdian . and on heora huse bebyrigan .

þa wearð iulianus . for his wælhreownysse

sona þæs ofslægæn . þurh sancta marian hæse .

and cristen-dom wæs þeonde . and þa halgan wurdon ge'cydde .

swa þæt wode menn . wurdon gehælede .

on ðam ylcan huse . þe þa halgan onlagon .

and terrentianes sunu . mid sweartum deofle afyllde .

ærn to heora byrgenum . egeslice wedende .

and se fæder sona gesohte þa byrigena .

anddette his synne þæt he ofsloh ða halgan .

and wearð gefulloð . and his suna wittig .

þam hælende to lofe . þe leofað á on ecnysse . AMEN.

VIII.

NONIS FEBRUARIIS. NATALE SANCTE AGATHE VIRGINIS.

[The other copy, in MS. V., is destroyed.]

A GATHES WÆS GEÍCGED SUM GE-SÆLIG MÆDEN

ON ÐÆRÆ SCYRE SICILIA . SUOTOR AND GELYFED .

ON ÐAM TIMAN ÞE QUINTIANUS SE CWEALM-BÆRE EHTERE .

¹ O. hæðenscipe.

² O. hæðengilde.

³ Leaf 48.

the holy brothers, John and Paul, to his idolatry,
 but when he could not entice these great servants of God
 to his court, nor persuade them to his heathenism,
 then he sent to them a certain heathen man, 408
 called Terentianus, who had with him
 a golden image, and said to the servants of God,
 'Our lord Julian commandeth you to pray
 to this image, or I must slay you both.' 412
 Then said the saints, 'We know no God
 save the Father and the Son and the Holy Ghost;
 from this Holy Trinity thy lord hath apostatized,
 and desireth to entice others to perdition with himself.' 416
 Lo then ! Terentianus commanded men to behead secretly
 the two brothers, and to bury them in their house.
 Then was Julian, for his cruelty,
 soon after this, slain at Saint Mary's hest¹, 420
 and Christianity flourished, and those saints were made known,
 so that madmen were healed
 in the same house wherein the saints lay,
 and Terentianus' son, filled with a black devil, 424
 ran to their burial-place, awfully raving,
 and the father immediately sought the sepulchres,
 and confessed his sin, in that he had slain the saints,
 and was baptized, and his son became in his right mind, 428
 to the praise of the Saviour who liveth for ever. AMEN.

VIII.

FEBRUARY V. SAINT AGATHA, VIRGIN.

There was a certain noble maiden named Agatha
 in the province of Sicily, wise and faithful,
 at the time when Quintianus, the murderous persecutor,

¹ See above, pp. 64-66.

þære scyre geweold wælhreowlice under þam casere . 4
 Se wæs grædig gitsere . and his galnysse underþeod .
 deofles þeowet-lincg . and drihten onscunode .
 þa com him to earan be Agathes drohtrunge .
 and smeade hu he mihte þæt mæden him begitan . 8
 hét hí þa gefeccan . and betæhte hí anum fulum wife .
 afrodosia geciged . sceand-lic on þeawum .
 Seo hæfde nigon dohtra . nahtlice and fracode .
 þæt heo geond þrittig nihte hire þeawas leornode . 12
 and hire mod awende þurh þæra myltestrena forspennincgæ .
 Hwæt ða affrodosia se fracedosta wimman .
 mid hire nigon dohtrum gedrehte agathen .
 hwilon olecende . hwilon egsigende . 16
 wende þæt heo mihte hire mod awendan .
 þa cwæð agathes . to þam yfelan teame .
 Eower word syndon winde gehice .
 ac hí ne magon afyllan min faestræde geþanc . 20
 þe is gegrund-staþelod¹ .
 ðis heo cwæð mid wope . and gewilnode to ðrowigenne
 for cristes naman . þa cwealm-bærان wita .
 swá swá se þurstiga . on ðære sunnan hætan 24
 gewilnað wylspriniges . oððe wæteres celincge .
 þa geseah affrodosia . þæt heo þære femnan mod
 gebigan ne mihte . mid hyre bismorfullum tihtinegum .
 and ferde to quintiane and cwæð him þus to . 28
 Stanas magon hnexian . and þæt starce ísen
 on leades gelicnysse . ærðan þe se geleafa mæge
 of agathes² breoste . beon æfre adwæsced .
 Ic and mine dohtra . dæges . and nihtes . 32
 naht elles ne drugon . buton hi æfre tihton .
 to þinre geþafunga . þeah ðe us hwonlice speowe .
 Ic hire bead gymmas . and gyrlan of golde .
 and oðre mærða . and mære gebytlu . 36

¹ The line seems imperfect.

² Leaf 48, back.

cruelly governed the province under the Emperor. 4
He was a greedy miser, and subject to his lusts,
the devil's slave, despising God.
Then it came to his ears concerning Agatha's conduct,
and he sought how he might get the maiden for himself. 8
He commanded her to be fetched, and delivered her to a foul
woman,
called Aphrodosia, shameful in morals,
who had nine daughters, naughty and vile,
that she (Agatha) might learn during thirty nights [a month]
her (Aphrodosia's) evil ways, 12
and might be perverted in mind by the enticements of harlots.
So then Aphrodosia, that wickedest woman,
with her nine daughters, vexed Agatha,
sometimes flattering, sometimes terrifying, 16
thinking that she might pervert her mind.
Then said Agatha to the wicked team,
'Your words are like wind,
but they cannot defile my steadfast will,
which is grounded immutably;' 20
this she said with weeping, and desired to suffer
the deadly tortures for Christ's name,
even as a thirsty man in the sun's heat
desireth well-springs, or the cooling of water. 24
Then Aphrodosia saw that she could not bend
the woman's mind by her shameful persuasions,
and went to Quintianus, and spake to him thus; 28
'Stones may soften, and hard iron
become like lead, or ever the faith
in Agatha's breast can be extinguished.
I and my daughters day and night 32
have done nothing else but continually persuade her
to consent to thee, but we have had little speed;
I promised her gems and golden apparel,
and other honours and a great house, 36

hamas . and hyred . and heo þæt eall forseah
on meoxes gelicynsse . þe lið under fotum .

þa yrsode quintianus . and hét hí ardlice feccan .
befrán hí þa aet fruman . be hyre gebyrdum .

Agathes þa cwæð . ic eom æðelborenre mægðe .
swá swá eall min mægð me is to witan .

þa cwæð se dema . Hwi dest þu ðe sylfe .
þurh wace þeawas . swilce þu wyln sy .

Agathes *andwyrde* . Ic eom godes þinen .
and mycel æðelborennys . bið þæt man be cristes ðeow .

Quintianus cwæð to þam cristes mædene .

Hwæt lá næbbe wé nane æðelborennysse
forðan þe we forseoð þines cristes ðeow-dóm .

Agathes *andwyrde* þam arleasan and cwæð .

Eower æðelborennys becymð to swa bysmorfullum hæftnede .

þæt ge beoð þeowan synne and stanum .

Quintianus cwæð . þa cwealm-bærar wita
magon eaðelice gewrecan .

swa hwæt swa ðu mid wedendum muðe tælst .

sege swa þeah .ær ðu became to þam fore-sædum witum .
hwi ðu ure góða (*sic*) biggengas forseo .

Agathes *andwyrde* . þam árleasan ðus .

Ne cwæð þu na góða . ac gram-licra deofla .

þæra anlicynsse ge awendað on are . and on stanum .

and ealle þa græftas ofer-gyldað . mid cræfte .

Quintianus þa cwæð . þæt heo gecure oðer ðæra .

swa heo mid fordemdum dyslice for-ferde .

swa heo þam godum geoffrode . swa swa æðelboren and wis .

Agathes him *andwyrde* anrædlice and cwæð .

Beo þin wif swyle swa uenus . þin ful e gyden wæs .

and beo ðu swyle swa Louis . þin sceand-lica god wæs .

þæt git magon beon getealde . eac betwux þam godum .

þa hét quintianus . hí mid handum slean

gelome on þæt hleor . þæt heo hlydan ne sceolde .

þa cwæð agathes eft þa ylcan word .

estates and servants, and she despised them all
even as dung which lieth under foot.'

Then Quintianus became angry and bade fetch her quickly,
and questioned her first concerning her parentage. 40

Agatha thereupon answered; 'I am of noble race,
even as all my kindred can bear me witness.'

Then said the judge, 'why destroyest thou thyself
by mean usages, as if thou wert a bondmaid?' 44

Agatha answered, 'I am God's handmaid,
and great nobility is it to be Christ's servant.'

Quintianus said to the virgin of Christ,

'What then? have we no nobility,
merely because we despise thy Christ's servitude?' 48

Agatha answered the impious man, and said;

'Your nobility turneth to such shameful bondage,
that ye are the servants of sin and of stones.' 52

Quintianus, the murderous tormentor, said,

'We may easily wreak
whatsoever thou mockest with insane mouth,

Say, nevertheless, ere thou come to the aforesaid tortures, 56
why thou despisest the worship of our gods?'

Agatha answered the impious man thus;

'Speak thou not of gods but of cruel devils,
whose likenesses ye make in brass and stone,
and skilfully gild over all the graven images.' 60

Quintianus then said that she must choose one of two things,
either she must die in her folly with condemned (felons),
or she must sacrifice to the gods like a noble and wise maiden.

Agatha answered him resolutely, and said, 65

'Be thy wife such as was Venus, thy foul goddess,
and be thou such as Jove was, thy shameful god,
that ye two may also be numbered amongst the gods.' 68

Then bade Quintianus to strike her with the hands
repeatedly on the face, that she might not declaim.

Then again Agatha said the same words.

Quintianus cwæð . ¹þu cyst ² þæt ðu gecure

72

þa tintregu to ðrowigenne . nu þu minne teonan ge-edlestan .

þæt mæden him andwyrde . micclum ic wundrie

þe snoterne mannan . to swa micclum dysige gebigedne .

þæt ðu swylce for godas hæfst . þe ðe sceamað to ge-euenn
læcenne .

76

Gif hí soða godes (*sic*) synd . godes ic þe gewisce .

gif þu hí onscunast wit cweðaþ þonne án .

Hat hí swa yfele . and swa unclæne .

þæt gif ðu hwylcne wyrige . þæt ðu gewisce him þas .

80

þæt his líf beo gelic þinum laðum godum .

Quintianus hire cwæð to . Hwi clypast ðu swa fela ideles .

geoffra ðam godum . þæt ic ðe gram-lice ne fordó .

Ða andwyrde agathes . unforht þam deman .

84

Gif ðu mid wild-deorum me nu bætan wylt .

hi beoð sona hand-tame . þurh þas hælendes naman .

Gif þu me fyr gearcost . me cymð fær-lice of heofonum .

halwendlic deaw . þurh drihtnes ænglas .

88

Gif ðu me swingla behæst . ic hæbbe þone halgan gast .

þurh ðone ic forseo ealle þine swingla .

þa cwehte se dema his deoflice heafod .

and hét hí gebringan on anum blindum cwearterne .

92

and hét þæt heo sceolde hi sylfe beþencan .

hu heo mihte æt-windan þam wælhreowum tintregum .

Ða cwæð agathes . Þu earminge beðenc þe

96

hu ðu mæge æt-windan ðam ecum witum .

Eode þa bliðelice to ðam blindum cwearterne .

swylce heo wäre gelaðod . to lustfullum beor-scype .

and betæhte hire gewin þam wel-wyllandan drihtne .

Hwæt ða on mergen se manfulla dema

100

het Agathen gelædan to his laðan andwerdnysse .

and befrán hwæt heo smeade be hyre gesundfulnysse .

Agathes him cwæð to . Crist me is for hæle .

¹ Leaf 49.

² Read cwyst, i. e. sayest.

Quintianus said, 'Thou sayest that thou hast chosen 72
to suffer the tortures, since thou repeatest insults against me.'
The maiden answered him, 'Greatly I wonder
that thou, a wise man, hast stooped to such folly,
that thou esteemest as gods such as it shameth thee to resemble.
If they be true gods, I wish thee to be as a god, 77
if thou dost abhor them, then we two speak alike.
Call them so evil and so unclean,
that if thou wouldest curse any one, thou shouldest wish him thus,
that his life be like to thy loathly gods.' 81
Quintianus said to her, 'Why speakest thou so much idle talk?
Sacrifice to the gods, that I may not cruelly destroy thee.'
Then Agatha answered the judge fearlessly, 84
'If thou wilt now bait me with wild beasts,
they shall straightway be tamed to my hand through the name
of Jesus.
If thou preparest fire for me, there shall suddenly come to me
from heaven
a healing dew by the Lord's angels.' 88
If thou orderest me stripes, I have the Holy Spirit
through whom I despise all thy stripes.'
Then the judge shook his fiendish head,
and commanded to bring her into a dark prison, 92
and bade that she should bethink herself
how she might escape from the cruel tortures.
Then said Agatha, 'Thou, miserable, bethink thyself
how thou mayest escape the everlasting torments.' 96
Then went she blithely into the dark dungeon,
as if she were invited to a pleasant banquet,
and committed her conflict to the benevolent Lord.
So then in the morning the wicked judge 100
bade Agatha to be brought into his hateful presence,
and enquired what she had devised for her safety.
Agatha said to him, 'Christ is my salvation.'

Se dema axode . hu lange wylt ӯ ungesælige 104
 ateon þas ydelnysse . mid cristes andetnysse .
 wið-sac ӯinne crist . and clypa to þam godum .
 þe læs ӯe þu ӯin líf forlæte on iugoðe .
 Agathes *andwyrde* anfealdlice and cwað 108
 Wið-sac ӯe þine godas . þe synd stænene . and treowene .
 and gebide þe to þinum scyppende . þe soðlice aleofað
¹ gif ӯu hine forsilhst . þu scealt on ecum witum ӯrowian .
 þa wearð se arleasa gehathyrt . and hét líf on hengene
 a-streccan . 112
 and ӯrawan swa swa wiððan wælhreowlice and cwað .
 forlæt þine anwylnysse . þæt ӯinum life beo geborgen .
 Agathes *andwyrde* on ӯære hengene þus .
 Swa ic lust-fullige on þisum laðum witum . 116
 swa swa se ӯe gesihð . þone þe he gewilnode .
 oððe se þe fint fela gold-hordas .
 Ne mæg min sawl beon gebroht mid blysse to heofonum .
 butan min lichama beo on þinum bendum genyrwod . 120
 and fram ӯinum cwellerum on þinum copsum agrapod .
 þa gebealh hine se wælhreowa and het hí gewriðan
 on ӯam breoste mid þære hengene and het siððan ofaceorfan .
 Agathes him cwað to . Eala ӯu arleasosta 124
 ne sceamode þe to ceorfanne þæt þæt ӯu sylf suce .
 ac ic habbe mine breost on minre sawle . ansunde .
 mid þam ӯe Ic min andgit eallunga afede .
 Quintianus ӯa hét hí to cwearterne gelædan . 128
 and hét hire ofteon . ætes . and wætes .
 and cwað þæt nan læce hí lánian ne moste .
 Efne ӯa on middre nihte com sum harwencge mann
 Into þam cwearterne . and his cnapa him ætforan . 132
 hæfde leohtfæt on handa . wolde þa halgan gelacnian .
 Seo eadige agathes cwað to ӯam læce .
 Ne gymde Ic nanes læce-craeftas næfre on minum life .
 ic hæbbe minne hælend þe gehæld mid his worde . 136
 he mæg gif he wyle . mihtelice me gehælan .

The judge asked, 'How long wilt thou, unhappy,
protract this vanity by confessing Christ ?

104

Renounce thy Christ, and call upon the gods,
lest thou lose thy life in thy youth.'

Agatha answered simply, and said,

108

'Renounce thou thy gods which are of stone and wood,
and pray to thy Creator who truly liveth;
if thou despisest Him, thou shalt suffer in eternal torments.'

Then the impious man became incensed, and bade stretch her
on the rack,

112

and cruelly twist her like a withy-rope, and said,
'Forsake thy self-will, that thy life may be saved.'

Agatha answered on the rack thus,

'So greatly I rejoice in these painful torments
even as he that seeth him whom he hath desired,
or as he that findeth many hoards of gold.

116

My soul cannot be brought with joy to Heaven
except my body be cramped in thy bonds,

120

and by the executioners be gripped in thy fetters.'

Then raged the cruel one, and bade men torture her
on the breast in the rack, and bade it afterward be cut off.

Agatha said to him, 'O thou most wicked !

124

art thou not ashamed to cut off that which thou thyself hast sucked?
but I have my breast sound in my soul,
with which I shall at any rate feed my understanding.'

Then Quintianus bade them conduct her to prison,

128

and bade them deprive her of food and drink,

and said that no leech should be permitted to cure her.

Lo then ! at midnight came a hoar-haired man¹

into the prison, and his servant before him,

132

having a lamp in his hands, desiring to heal the saint.

The blessed Agatha said to the leech,

'I never cared for any leechcraft in my life,

I have my Jesus who healeth me by His Word ;

136

He can, if He will, mightily heal me.'

¹ St. Peter.

þa cwæð se harwencga . he me sende to ðe .

Ic eom his apostol . and ðu efne nu bist

hál on his naman . and he sona ferde .

140

þa cneowode Agathes . and ðancode criste

þæt he hí gemunde . and his mæran apostol
to hire asende . mid swylecum frofre .

Æfter ðam gebede . beseah to hyre breoste .

and wæs þæt corfene breost . þurh crist ge-edstaðelod .

and ealle hire wunda wurdon gehælede .

þær scean ða mycel leoht . on þam sweartum cwearterne .

swa þæt ða weardas flugon . mid fyrhte fornumene .

148

þa tih'ton þa hæftlingas . þæt halige mæden .

þæt heo awæg eode . and ða wita for-fluge .

þa cwæð agathes þæt æðele mæden .

Nelle ic amyrran mine kynehelm .

152

ne ða weardas geswencan . ac ic þurh-wunige hér .

þa on ðam fiftan dæge het se dema hí gefeccan .

and cwað þæt heo sceolde þam godum geoffrian .

oððe mid teartum witum getintregod beon .

156

þa cwæð Agathes . þu earma andgit-leasa .

hwa wyle clypian to stane . and na to þam soðan gode .

ðe me fram eallum þam witum . þe ðu wælhreowlice .

on minum lice gefæstnodest . for his naman gehælde .

160

and min breost ge-edstaðelode . þe ðú arleasa forcurfe .

þa befrán se hæðen-gylda . hwa hi gehælde .

Agathes cwæð . Crist godes sunu .

Quintianus cwæð . to ðam clænum mædene .

164

git þu namast crist ? Heo cwæð him to andsware .

Crist ic andette . mid welerum . and æfre mid heortan to him
clypige .

ða cwæð . se deofles þén . nu ic sceal geseon .

gif crist ðe gehæld . het ða strewian geond þa flór .

168

fela byrnenda gleda . and to-brysede tigelan .

and hí swá nacode het wylian on þam fyre .

þa wearð mycel eorð-styrung . on ðære ylcan stowe .

Then said the hoar-haired man, 'He sent me to thee,
I am His Apostle, and behold now thou art
made whole in His name'; and forthwith he departed. 140

Then Agatha knelt and thanked Christ,
that He had remembered her, and His great Apostle
had sent to her, with such consolation.

After that prayer she looked at her breast, 144
and the breast that had been cut off was restored through Christ,
and all her wounds were healed.

Then shone there a great light in the dark prison,
so that the warders fled, seized with fright. 148

Then the prisoners urged the holy maiden
that she should go away, and flee from the torments.

Then said Agatha, the noble maiden,
'I will not mar my crown, 152
nor bring the warders into trouble, but I will continue here.'

Then on the fifth day the judge commanded to fetch her,
and said that she should sacrifice to the gods,
or else be tortured with sharp punishments. 156

Then said Agatha, 'Thou poor senseless man,
who will cry to the stone, and not to the true God
who, from all the tortures which thou so cruelly
hast inflicted on my body, hath healed me for His name's sake,
and hath restored my breast which thou, wicked one, didst cut off?'

Then the idolater enquired who had healed her?
Agatha answered, 'Christ the Son of God.'

Quintianus said to the pure maiden, 164
'Dost thou yet name Christ?' She said to him in answer,
'Christ I confess with my lips and ever call upon Him with
my heart.'

Then said the servant of the devil, 'Now shall I see
whether Christ will save thee;' then he commanded to strew
upon the floor 168
many burning coals and broken tiles,
and bade them thus roll her naked into the fire.
Then was there a great earthquake in that same place,

and feol se stænene wáh . uppan þæs stuntan ræd-boran . 172
 þæt he ællto-cwysde . and sum oþer cniht samod .
 swyðe rihtlice swá . forðan þe hí ræd-boran wæran
 þæs arleasan deman . to his yfelum dædum .
 Eac swylice seo burh eall byuigende stód 176
 for ðære eorð-styrunge . and arn seo burhwaru
 endemes to þam arleasan . axiende mid gehlyde .
 hwi hé þæt godes mæden . swa gramlice tintregode .
 þa fleah quintianus . afyrht for ðam gehlyde . 180
 and eac seo eorð-styrung hine ge-egsode þearle .
 hét swa þeah hí gebringan binnan ðam cwearterne .
 Hwæt ða Agathes inwerdlice clypode .
 mid astrehtum handum to þam hælende þus . 184
 Eala ƿu min drihten . þe me to menn gesceope .
 and æfre fram cylhade me gescyldest ofþis (*sic*)¹ .
 þu þe woruldlice lufe awendest fram me .
 2þu ƿe dydest þæt ic ofer-com þæs cwelleres tintregu . 188
 scearp isen . and fyr . and þa slitandan clawa .
 þu ƿe me on þam witum geþyld forgeafe ,
 ƿe ic bidde drihten . þæt ƿu minne gast
 nu to þe genime . forðan þe nú ís tima . 192
 þæt ic þas woruld forlæte . and to þinre liðan miltheortnysse
 becuman mote . min leofa drihten .
 Æfter þysum gebede binnan þam cwearterne
 heo ageaf hire gast . and to gode siðode . 196
 ƿa com seo burh-waru . and bebyrigde hire líc
 mid mycelre arwurð-nysse . on eall niwere þryh .
 Þær com ƿa godes encgel gangende swa swa mann .
 þam fylgidan æt fotum fela wltige cnapan . 200
 and sette enne marmistán æt þæs mædenes heafle
 binnan þære þryh . þysum wordum awritene .
Mentem sanctam spontaneam honorem deo . et patrie liberationem.
 þæt is on englisc . halig mod . sylfwillie wurðmynt . þam
 wél-wyllendan gode . and eardes alysednyss . 204

¹ *Perhaps read oð þis, or oð þæs.*

² Leaf 50, back.

and the stone wall fell upon the foolish counsellor, 172
so that he was all crushed to pieces, and another man with him ;
very rightly so, because they had been advisers
of the wicked judge to his evil deeds.

Likewise the city stood all shaking
by reason of the earthquake, and all the citizens ran
together to the wicked judge, asking with clamour
why he had so cruelly tortured the virgin of God ?
Then fled Quintianus affrighted because of the tumult,
and also the earthquake exceedingly terrified him ;
nevertheless he bade men bring her into the prison.

Lo then ! Agatha cried inwardly
with outstretched hands to the Saviour thus : 184
' O Thou my Lord, who hast created me in human form,
and ever from childhood hast shielded me until now ;
Thou who hast turned away earthly love from me,
Thou who didst cause me to overcome the murderer's torments,
sharp iron, and fire, and the slitting claws, 189
who gavest me patience in the torments ;
I pray Thee, Lord, that Thou wilt now take
my spirit unto Thee, for it is now time
that I should leave this world, and should so come
to Thy sweet mercy, my dear Lord.' 192

After this prayer within the dungeon
she gave up her spirit, and departed to God. 196

Then came the citizens, and buried her body with great honour in an entirely new coffin.

Then came there an angel of God, walking like a man,
close at whose feet followed many shining youths,
and set a marble stone at the maiden's head
within the coffin, inscribed with these words.

'Mentem sanctam spontaneam, honorem deo, et patrie libertationem.'

That is in English, 'A mind spontaneously holy, an honour to the benevolent God, and deliverance to her country.' 20

þa awende se encgel aweg mid þam enapum .

and nes se mann on þære scire þe hi gesawe ærþán .

Hwæt ða quintianus cristes wiðer-winna .

ferde on scipe . ofer semithetum

208

embe agathen ahta . and eac wolde gehæftan

ealle hire mægðe . ac hé ne moste for criste ,

Hine gelæhte an hors . þa ða he læg on ðam scipe .

hetelice mid toðum and hefde him úpp .

þa spearn oðer hors to . and asprenede hine ofer bord .

and næs his fule líc afundan æfre siððan .

þa ne dorste nan man dreccan hire megðe .

ac arwurðodon hí ealle . ge-egsode þurh god .

On þære ylcan scire sicilian landes .

is án byrnende munt . þone menn hatað ethna .

onæled mid sulphore . þæt is swæfel on englisc .

Se munt byrnð æfre . swá swá má opre doð .

þa ge-timode hit ymbe twelf-monað

æfter agathes þrungne . and ethna up ableow

swyðe eglice ontendnysse . and arn be þam munte

on flodes gelicnysse . and formulton ¹þa stanas .

and seo eorðe forbarn . oð þæt hit to þære byrig becom .

þa urning on hæðenan . to þære halgan byrgene .

and ahofen þone ofer-brædels of þære halgan byrgene

to-geanes þam fyre . þe hí afærde forðearle .

þa wearð þæt fyr gestilled . and æt-stod sona

for agathen ge-earnungum . þære æðelan femnan .

six dagas hit barn . and æt-stód on þam dæge .

þe seo eadige Agathes . to ðam éce life gewát .

þæt swa wurde geswutelod þæt seo ceaster wearð ahréd

fram þæs fyres frecednysse . þurh agathen . foreþingunge .

þam hælende to lofe . þe his halgan swa wurðaþ .

þæs him sy á wulðor on ecere worulde . AMEN.

212

216

220

224

228

232

236

¹ Leaf 51.

Then the angel went away with the youths,
and there was no man in the province who had seen them before.
Lo then ! Quintianus, Christ's adversary,
went in a ship over Semithetus (the river Symæthus) 208
about Agatha's possessions, desiring also to apprehend
all her kindred, but he could not for Christ.
A horse seized him, as he lay in the ship,
savagely with its teeth, and lifted him up ; 212
then another horse spurned at him and flung him overboard,
and his foul body was never found afterward.
Then durst no man vex her kindred,
but honoured them all, being awed by God. 216
In the same province of the land of Sicily
is a burning mountain, which men call Etna,
kindled with *sulphur*, that is brimstone in English.
The mountain burneth ever, as many others do. 220
Then befell it, about twelve months
after Agatha's passion, that Etna exploded (lit. blew up)
with a very fearful burning, which ran down the mountain
even like a flood, and the stones melted, 224
and the earth was burnt up, until it came to the city.
Then ran the heathen to the saint's tomb,
and took up the veil¹ from the saint's tomb,
against the fire which frightened them exceedingly. 228
Then the fire was quenched, and immediately stood still
for the merits of Agatha, the noble woman ;
Six days it burned, and stood still on the day
whereon the blessed Agatha departed to eternal life, 232
that it might be manifest that the city was delivered
from the peril of fire by Agatha's intercession,
to the praise of the Saviour, who thus honoureth His Saints.
Wherefore to Him ever be glory to all eternity. AMEN.

¹ See the anthem to the Benedictus in the Roman Breviary office for S. Agatha's Day. 'The multitude of the heathen, flying to the Virgin's tomb, took thence her *veil* to defend them from the fire ; that the Lord might reprove them by delivering them from the peril of burning, for the sake of the Blessed Martyr Agatha.'

IX.

DE SANCTA LUCIA UIRGO. (*sic*).

[The other copy, in MS. V., is destroyed.]

DA ASPRANG AGATHEN HLISA OFER LAND . AND SÆ .
 swā þæt fram siracusa sohte mycel menui
 ofer fiftig mila þæs mædenes byrgene .
 on catanenciscre byrig mid mycelre onbryrd-nysse .
 4
 þa com sum wydewe¹ seo wæs geciged euthicia .
 betwux oðrum mannum . to þære mæran byrigene .
 and hire dohtor samod . seo ge-sælige lucia .
 Seo wydewe wæs unhál . swa þæt hire arn blód
 8
 geond feower geare fæc . and fæla læca cunnode .
 ac hi ealle ne mihton hyre anre ge-helpan .
 Hit gelamp ða æt þære mæssan . þæt man rædde þæt god-
 spell .
 hu þæt wif wearð gehæled . þe wæs on blodes ryne .
 12
 þaða heo hrepode þæs hælendes reaf .
 þa cwað . lucia . mid geleafan to hire meder .
 Gif þu gelyfst modor . þysum mæran god-spelle .
 16
 gelyf þæt agathes geearnode æt criste .
 þaða heo for his naman ðrowode . þæt heo hine symle
 hæbbe on andwerdnysse on ecere blysse .
 gehrepa hire byrigene . and þu bist sona hál .
 20
 þa æfter þære mæssan seo modor and seo dohtor
 astrehton hí on gebedum æt þære byrgene .
 Mid þam þe hí lagon and gelengdon ða gebedu .
 þa wearð lucia on slæpe . and geseah agathen
 24
 betwux engla werodum . ænlice gefretewode .
 and clypode hyre þus to . clypigende ufenne .
 Min swustor lucia . soð godes mæden
 hwi bitst þu æt me þæs þe ðu miht sylf getiðian

¹ MS. wudewe, *alt. to* wydewe.² Leaf 51, back.

IX.

(DEC. 13). ST. LUCY, VIRGIN.

Then Agatha's renown spread over land and sea,
so that a great multitude out of Syracuse sought
the virgin's tomb, from a distance of fifty miles,
in the city of Catana, with great devotion.

4

Then came a certain widow, named Eutychia,
amongst other people, to the famous tomb,
and her daughter with her, the blessed Lucy.

The widow was diseased, so that she had a flux of blood 8
for the space of four years, and had tried many physicians,
but all of them could not help her, though she was but one¹.
Then it happened, at the mass, that the gospel was read
how the woman was healed, that had a flux of blood, 12
when she touched the Saviour's robe.

Then said Lucy, full of faith, to her mother,
'If thou believest, mother, this well-known gospel,
believe that Agatha has merited something from Christ, 16
since she suffered for His name that she might ever
behold Him in her presence, in eternal bliss.'

Touch now her tomb, and thou shalt soon be whole.'

Then, after the mass, the mother and daughter 20
prostrated themselves in prayers at the tomb.

Whilst they lay there and prolonged their prayers,
Lucy fell asleep and saw Agatha
amongst hosts of angels, splendidly adorned, 24
and called to her thus, crying from above,
'My sister Lucy, true virgin of God,
why prayest thou of me that which thou couldst thyself grant?

¹ A quaint expression. *Many* physicians could not heal *one* patient.

þinre meder geheolp þin halga geleafa . 28
 and efne heo is gehæled . halwendlice ðurh crist .
 and swa swa þeos burh is gemærsod þurh me . fram criste .
 swa bið siracusa burh . þurh þe gewlited .
 forðan þe þu gearcodest criste . on pinum clænan mægð-hade .
 wynsume wununge . and ða awōc lucia . 33
 Heo aras ða bifigende . for ðære beorhtan gesihðe .
 and sæde to hire meder . þu eart mihtiglice gehæled .
 nu bidde ic þe . þurh þa ylcan . þe þe mid ge-bedum gehælde .
 þæt þu nanne bryd-guman næfre me ne namige . 37
 ne of minum lichaman deadlicne wæstm ne sece .
 ac þa ðing þe þu woldest to gewemmednysse me syllan .
 forgif me ða [to] clænnysse . to criste farendre . 40
 þa cwæð seo modor . mine þincg þu wast .
 and ic heold nú nigon gear . wið ealle hynða
 þines fader ge-streon . and furðor hí geeacnode .
 beluc ærest mine eagan . and þa æhta ateo 44
 loca hu þe licige . min leofa dohtor .
 þa cwæð lucia . hlyst mines rædes
 ne miht ðu naht lædan of þysum life mid þe .
 and þæt þu on deaðe sylst for drihtnes naman . 48
 þu hit sylst for þan þe þu hit ne miht mid þe aweg lædan .
 ac syle nu on gesundfulnysse þam soðan hælende .
 swa hwæt swa þu gemyntest on forð-sipe to donne .
 þus tilte lucia gelome þa modor . 52
 oð þæt heo beceapode þa scinendan gymmas .
 and eac hire land-are . wið licgendum¹ feo .
 and dælde siððan þearfum . and ælþeodigum mannum .
 wydewum . and wreccum . and wisum godes þeowum . 56
 þis com þa to earan . þam aðelborenan cnihte .
 þe awogode lucian . se wæ geciged pascarius .
 arleas hæðen-gilda . and tilte þæt halige mæden
 to ²þæra deofla offrungum . ac þæt drihtnes mæden cwæð . 60
 Hluttor offrung þæt is . and liewurðe gode .
 þæt mann wydewan geneosige . and wreccan gefrefrige .

¹ MS. linegendum.² Leaf 52.

Thy holy faith has helped thy mother, 28
 and lo ! she is entirely healed by Christ ;
 and even as this town is renowned through me, by Christ's favour,
 so shall Syracuse be renowned through thee,
 because thou didst yield thyself to Christ, in thy pure virginity,
 as a pleasant habitation ;' and then Lucy awoke. 33
 She rose then trembling because of that bright vision,
 and said to her mother, ' thou art mightily healed.
 Now I pray thee, by that same One who healed thee by prayers,
 that thou never name to me any bridegroom, 37
 nor expect of my body any mortal fruit.
 but, as for the property that thou wouldest give me for my
 pollution,
 give it me for my chastity, as I am going to Christ.' 40
 Then said the mother, ' thou knowest my wealth,
 and I have kept now for nine years against all losses
 thy father's property, and have increased it further.
 First close mine eyes (in death), and then dispose of the property
 lo !' how thou mayst please, my dear daughter.' 45
 Then said Lucy, ' listen to my counsel ;
 thou canst take away nothing with thee out of this life,
 and that which thou wilt give at death for the Lord's name 48
 thou wilt give because thou canst not take it away with thee.
 But give now, in thy time of health, to the true Saviour
 whatever thou intendest to dispose of at thy death.'
 Thus Lucy frequently exhorted her mother, 52
 until she sold the shining gems,
 and even her landed property for ready money,
 and afterwards distributed it to the poor and to strangers,
 to widows and exiles, and wise servants of God. 56
 This came to the ears of the nobly-born youth
 who was wooing Lucy, who was named Paschasius,
 an impious idolater, who enticed the holy maid
 to make offerings to devils ; but the Lord's virgin said, 60
 'A pure offering is this, and acceptable to God,
 that one should visit widows, and comfort exiles,

and steopbearnum gehelpe . on heora gedrefednyssum .
 Ne dreah ic nu þrym gearum . nane oþre dæda . 64
 butan þam lyfigandan drihtne . þas lác geoffrode .
 nu ic wylle me sylfe him soðlice geoffrian .
 forðan ic leng næbbe . hwæt ic on his lacum aspende .
 þa yrsode pascarius . and hí spræcon fela . 68
 oð þæt he hire swingele behét . gif heo suwian nolde .
 Lucia him cwað to . þæs lifigandan godes word
 ne magon geswican . ne for-suwode beon .
 He axode ða mid olle . Eart þu la god ? 72
 Lucia him andwyrde . Ic eom þæs ælmihtigan þinen .
 forþi ic cwað godes word . forþan þe he on his godspelle cwað .
 Ne synd ge þe þær sprecað . ac sprycþ se halga gast on eow .
 Eft þa pascarius orgellice befrán . 76
 wunað se halga gast on þe eornostlice .
 Lucia andwyrde þam arleasan and cwað .
 Se apostol behét þam ðe healdað clænnysse .
 þæt hi synd godes templ . and þæs halgan gastes wunung . 80
 þa cwað se arleasa . Ic hate þe ardlice lædan .
 to þæra myltestrena huse . þæt ðu þinne mægð-had forleose .
 þæt se . halga gast þe fram fleo . ðonne þu fulice byst gescynd .
 Lucia andwyrde þus . ne bið ænig gewemmed . 84
 lichama to plihte . gif hit ne licað þam mode .
 Þeah þu mine hand ahebbe . to ðinum hæþengilde .
 and swa þurh me geoffrige mines unwillies ,
 ic beo þeah unsyldig . ætforan ðam soðan gode . 88
 seþe demð be þam willan . and wát ealle þincg .
 gif þu me unwillies gewemman nu dest .
 me bið twifeald clænnysse . geteald to wuldre .
 Ne miht þu gebigan minne willan to þe . 92
 swa hwæt swa þu minum lichaman dest . ne mæg þæt belimpan
 to me .
 Þa wolde se wælhreowa his word gefyllan .
 þæt heo wurde gelæd ¹ to þære laðan fulnysse .

¹ Leaf 52, back.

and help orphan children in their affliction.

I have not for three years been employed about any other deeds,
but have offered these offerings to the living Lord. 65

Now I desire verily to offer to Him myself,
because for some time I have had nothing to spend in His service.'

Then was Paschasius wroth, and they spake much, 68
until he promised her a beating if she would not be silent.

Lucy said to him, 'the words of the living God,
cannot be suppressed, nor put to silence.'

Then he asked her slanderously, 'What, art thou God?' 72

Lucy answered him, 'I am the Almighty's handmaid,
and therefore I speak God's words, since He says in His gospel,
'It is not ye who speak there, but the Holy Ghost speaks in
you.'

After that Paschasius arrogantly enquired, 76
'Dwelleteth the Holy Ghost in thee, in good earnest?'

Lucy answered the impious one, and said,
'The apostle promised those who preserve chastity,
that they are God's temple, and the Holy Ghost's habitation.'

Then the impious one said, 'I shall straightway bid men lead
thee 81

to the house of harlots, that thou mayst lose thy maidenhood,
that the Holy Ghost may flee from thee, when thou art foully
dishonoured.'

Lucy thus answered, 'no one's body is dangerously 84
polluted, if it pleases not the (possessor's) mind.

Though thou shouldst lift up my hand to thine idol,
and so, by my means, offer against my will,
I shall still be guiltless in the sight of the true God, 88
who judges according to the will, and knoweth all things.

If now, against my will, thou causest me to be polluted,
a twofold purity shall be gloriously imputed to me.

Thou canst not bend my will to thy purpose; 92
whatever thou mayest do to my body, that cannot happen to me.'

Then the cruel one desired to fulfil his word,
that she might be led to loathsome pollution,

and begunnon hí teon to þære galnysse huse . 96
 ac godes miht wearð geswutelod . sona on þam mædene .
 swa þæt se halga gast hi heold . and mid hefe gefæstnode .
 þæt þa manfullan ne mihton þæt mæden astyrian .
 þa cnitton hí rapas mid reðum an-ginne 100
 hire to handum and fotum . and fela samod tugon .
 ac heo næs astyrod . ac stod swá swá munt .
 þa wearð ge-ancsumod se arleasa pascasius .
 and het him gelangian þa leasan drymen to . 104
 þæt hi þæt godes mæden mid heora galdrum oferswyðdon .
 ac ðaþa him naht ne speow . þa het he spannan oxan tó .
 ac hí ne mihton aweccan þæt mæden þagit swá .
 Se cwellere þa cwæð to þam clænan mædene . 108
 hwæt is se Intinga . þæt an þusend manna
 þe ne magon astyrian swa unstrang swa ðu eart .
 Lucia him cwæð to . þeah þu clypige tyn þusend manna .
 hi sceolan ealle gehyran þone halgan gast þus cweðende . 112
*Cadent a latere tuo mille et decem milia a dextris tuis tibi
 autem non adpropinquabit malum.*
 þusend feallað fram þinre sidan . and tyn þusend fram þinre
 swyðran .
 þe sylf soðlice ne ge-nealecæð nan yfel .
 þa wearð se arleasa geancsumod eft swiðor on mode . 116
 and het mycel ád ontelan on ymb-hwyr[f]te, þæs mædenes .
 and mid pice hi besp[r]engcan . and mid spyrceundum¹ ele .
 Heo stod þa unforht on þam fyre and cwæð .
 Ic abæd æt criste þæt ðis ewealmbæra fyr 120
 me ne gewylde . þæt þu wurðe gescynd .
 and hit þam geleaffullum afyrsige þære ðrowunge forhtunge .
 and þam unge-leaffullum þa yfelan blysse of-teo .
 þa wearð se wælhreowa wodlice geancsumod . 124
 þæt his magas ne mihton his mod-leaste acuman .
 Ac heton acellan þæt clæne mæden mid swurde .
 heo wearð þa gewundod . þæt hire wand se innoð út .

¹ *Might almost be read as swyrceundum.*

and began to drag her to the house of lust; 96
 but God's might was displayed at once in the maiden,
 so that the Holy Ghost held her, and fastened her as by a great
 weight,
 so that the wicked ones could not remove the maiden.
 Then they fastened ropes, in their cruel attempt, 100
 to her hands and feet, and many tugged at once,
 but she was never stirred, but stood firm as a mountain.
 Then was the impious Paschiasius perplexed,
 and bade false magicians be brought unto him, 104
 that they with their enchantments might overpower the virgin
 of God.
 But when they sped not at all, he commanded oxen to be
 harnessed to her,
 but they could not even so shake the maiden.
 The murderer then said to the pure maid, 108
 'What is the reason that a thousand men
 cannot even stir thee, all weak as thou art?'
 Lucy said to him, 'though thou call ten thousand men,
 they would all hear the Holy Ghost thus speaking: 112
*Cadent a latere tuo mille, et decem millia a dextris tuis, tibi autem
 non adpropinquabit malum.*
 A thousand shall fall beside thee, and ten thousand at thy right hand,
 but verily no evil shall approach thyself.'
 Then was the impious one perplexed in his mind yet more, 116
 and bade men light a great pile all round the maid,
 and sprinkle her with pitch and bespattering (?) oil.
 She stood then undismayed in the fire, and said,
 'I have obtained of Christ in prayer that this deadly fire 120
 may have no power upon me, that thou mayst be put to shame,
 and that it may dispel all fear of torture from believers,
 and take away from unbelievers their evil joy.'
 Then was the impious one madly vexed, 124
 so that his friends could not assuage his madness;
 but they bade men kill the pure maid with the sword.
 Then was she wounded, so that her bowels fell out,

ac heo ne ge¹wát swa þeah . ac þurh-wunode on gebedum . 128
 swa lange swa heo wolde . and to þære leode cwæð .
 Ic secge eow to soþan . þat sib is forgifen .
 godes gelaðunge . and se gramlica casere
 dioclytianus . is gedón of his rice 132
 and maximianus se man-fulla is dead .
 Swa swa seo catanenscise burh binnan hire weallum
 haefð minre swyster agathen . miccle fore-þingunga .
 swa ic eom forgifen . fram þam ælmihtigan gode 136
 nu þyssere byrig . siracusan .
 eow to gepingienne . gif ge foð to geleafan .
 Mid þam þe heo þis spræc . wearþ se man-fulla pascarius
 mid racenteagum gebunden . and beforan ðam mædene gelæd . 140
 he wæs ær ge-wreged for his wælhreowum dædum .
 to romaniscre leode . þe ða ealle land geweolden .
 He wearð þa gebroht on bendum to rome .
 and þa witan heton hine beheafdian . 144
 þaþa he ne mihte his mán-dæda betellan .
 Seo eadiga (sic) lucia on þære ylcan stowe wunode .
 þe heo ofslagen wæs . oðþæt sacerdas coman .
 and hí gehusloden . mid haligre (sic) gerynu . 148
 and heo gewát to criste . mid þam þe hí cwædon amen .
 þa arærde þa leoda . þær heo læg cyrcan .
 and on hire naman gehalgodon . þam hælende to wurðmynte
 seðe æfre rixað on ecnysse god. AMEN. 152

X.

UIII. KALENDAS MARTIAS. CATHEDRA SANCTI PETRI.

[Another copy in MS. U. (=Camb. Univ. Library, II. 1. 33); and a third in MS. B. (=Bodley 343, lf. 45) in later spelling. Of the last, I give only selected differences of reading.]

WE CWEÐAþ ON GERÍM-CRÆFTE CATHEDRA SANCTI PETRI .
 W seofon² nihton er³ þam monðe þe we martius hatað .
 Nu synd⁴ sume men⁵ þe nyton hwæt se nama ge-tacnað .

¹ Leaf 53. ² U. seofan. ³ U. B. aær. ⁴ B. beoð. ⁵ U. menn.

nevertheless she died not, but continued in prayer as long as she desired, and said to the people, 'I tell you of a verity that peace is granted to God's congregation, and the furious emperor Diocletian is deposed from his empire, and Maximian the evil-doer is dead. Even as the city of Catana within its walls has the powerful intercessions of my sister Agatha, so am I allotted by Almighty God now to this city of Syracuse, to intercede for you, if ye receive the faith.' Whilst she thus spake, the wicked Paschasius was bound with chains, and led before the virgin. He had previously been accused, for his cruel deeds, to the Roman people, who governed all the land. He was then brought in bonds to Rome, and the senators commanded him to be beheaded, when he could not excuse his evil deeds. The blessed Lucy remained in the same place where she was struck down, until priests came and houselled her with the holy mysteries, and she departed to Christ as they were saying 'Amen.' Then the people reared a church on the spot where and hallowed it in her name, to the Saviour's glory, who ever reigneth as God throughout eternity. Amen.

X.

FEB. 22. CHAIR OF SAINT PETER.

We commemorate in the calendar 'Cathedra Sancti Petri'
seven days before the month which we call March,
Now there are some men who know not what this name signifieth.

Cathedra is ge-reht¹ bisceop-stól on englisc . 4
 2 and se² halga petrus wæs ahafen on þam dæge
 on his bisceop-stól . on þære byrig antiochian .
 þone stól he ge-sæt³ . sefon gear fullice .
 and siððan gewende⁴ be godes wissunge⁵ 8
 to þære mæran⁶ rome byrig⁶ . and þær binnan wunode
 fif and twentig geara . and fela wundra æteowde
 þære romaniscan leode . oðþæt he hí⁷ to gelea⁸fan ge-bigde⁹
 he ferde fram antiochian . for þan þe he wæs apostol 12
 and sceolde gehwær gecuman¹⁰ . and cristen-dóm aræran .
 þa gesæt¹¹ hé on rome oðer¹² bisceop-setl .
 oð þæt se ar-leasa nero . hine¹³ahengc on rode¹³ . 16
 Nu¹⁴wylle we¹⁴ eow secgan . sume petres wundra .
 him to wurðmynte¹⁵ . and eow to trymminge¹⁶ .
 ac ure mæð nys . þæt we ealle his mærða secgan .
 We sædon hwilon ár . hu his scedau gehealde¹⁷ .
 ealle þa untruman þe heo oferglad . 20
 swa hwaer swa he eode . and¹⁸ hí ealle astodon¹⁸
 ansunde . ætforan him . þe on Þam fænne¹⁹ ár lagon .
 Nu wylle we eac²⁰ eow secgan . hu he²¹ sume dæg eode²¹ 24
 to þam godes temple . mid þam godspellere Iohanne .
 þa læg þær sum creopere lama fram cild-hade .
 se²² wæs dæg-hwam-lice geboren to þam beorhtan gete²³ .
 þæt he²⁴ælmessan under-fencge²⁴ æt þam infarendum²⁵ .
 Þa beseah he to petre sumere ælmessan²⁶ wilnigende . 28
 Petrus soþlice cwæð . Næbbe ic seolfor ne gold .
 ic þe dó þæt ic hæbbe . arís on drihtnes naman .
 hál on pinum fotum . and gefeng his swiðran²⁷
 arærde²⁸ hine upp . and he leop²⁹ sona 32
 cunnigende³⁰ his feðes . hwaðer hé cuðe gán .

¹ B. i-cwæden. ²⁻² B. þæt is ðæt þe. ³ B. sét. ⁴ B. wende.
⁵ U. gewissunge. ⁶⁻⁶ B. burig róme. ⁷ B. héom. ⁸ Leaf 53, back.
⁹ B. begde. ¹⁰ B. cùmen. ¹¹ B. sét. ¹² B. on þare. ¹³⁻¹³ U. aheng
 on rode; B. on rode áheng. ¹⁴⁻¹⁴ U. wille we; B. we wyllæð. ¹⁵ U.
 wyrðmynte. ¹⁶ U. trymminge. ¹⁷ U. gehælde. ¹⁸⁻¹⁸ B. héo stódæn.
¹⁹ U. fenne. ²⁰ B. om. ²¹⁻²¹ U. eode sume dæg. ²² B. he. ²³ U. B.
 geate. ²⁴⁻²⁴ U. ælmessan under-fenge. ²⁵ U. inn-farendum. ²⁶ U. ælmessan.
²⁷ U. swyðran; B. swiðran hand. ²⁸ B. and arærde. ²⁹ U. hleop.
³⁰ B. cunnende.

Cathedra is interpreted 'Bishop's throne' in English; 4
 and *Saint Peter* was raised on that day
 to his *bishop's throne* in the city of Antioch.
 This throne he occupied fully seven years; 8
 and afterwards went by God's command
 to the great city of Rome, and dwelt therein
 five and twenty years, and shewed many miracles
 to the Roman people, until he converted them to the faith.
 He left Antioch because he was an Apostle, 12
 and had to go everywhere and establish Christianity.
 Then he occupied in Rome his second episcopal see,
 until the wicked Nero hung him on a rood.
 Now will we tell you some of Peter's miracles 16
 to his honour, and your edification;
 but it is not our task to tell all his miracles.
 We said erewhile¹ how his shadow healed
 all the sick over whom it glided, 20
 wheresoever he went, and they all rose up
 sound before him, who aforetime lay in the mire.
 Now will we also tell you how on a certain day he went
 to God's temple with the evangelist John. 24
 Then lay there a cripple, lame from childhood,
 who was daily carried to the 'Beautiful' Gate,
 that he might receive alms from those entering.
 Then looked he towards Peter, desiring an alms,
 and Peter said, 'I have neither silver nor gold, 28
 I give thee that I have: arise, in the Lord's name,
 whole on thy feet,' and took his right hand
 and lifted him up; and he leapt up immediately,
 trying his power of motion, whether he could walk. 32

¹ See *Ælfric's Homilies*, ed. Thorpe, i. 316.

Eode þa mid blisse . binnan þam temple
 mid þam halgum apostolum¹ . þone hælend herigende .
 þa onceneowan hine ealle . ²þe hine cuðon ár² . 36
 and micclum wundrodon . þæs wædlan hæle .
 Eft æt sumon sæle þa petrus siþode .
 neosigenne³ þa geleaffullan . þa becom hé to liddan .
⁴wolde ða gebroðra gespræcan⁴ . þe on þære byrig eardodon . 40
 þa gemette hé anne bædrydan⁵ . binnon þam weallum .
 eneas gehaten . for eahte⁶ gearum lama .
 þa cwæð se eadiga petrus . to þam earman bæddrydan⁷ .
 gehæle ðe drihten crist . arís and do þe gearowne⁸ . 44
 þa arás se bæddryda⁹ un-bunden fram petre .
 se þe hæfð þa mihte . þæt he mæg un-binden¹⁰ .
 þa fæstan cpottan . fyrnlicra synna .
 þam ðe mid dædbote hine biddað georne . 48
 þæt he him geþingie¹¹ to þam hælende criste .
 þa gelyfde seo burh-waru . þurh þæs bæddrydan¹² hæle .
 on þone soðan god . and gecyrde to fulluhte .
 and þa saroniscan¹³ swa gelice dydon . 52
 Ioppe hatte sum burh . gehende þære liddan .
 on þære wæs an wydewe . wel gelyfed
 thabitas¹⁴ geciged . and swyþe ælmes-georn¹⁴ .
 and mid godum weorcum geglenged¹⁵ forpearle . 56
 seo¹⁶ wearð geuntrumad¹⁷ on þam ylcan timan .
 gewát¹⁸ þa of life . and læg on uppflora¹⁹ .
 þa ge-axodon þa geleaf-fullan . þe þæt lic besætan²⁰ .
 þæt petrus wæs on liddan . þam lande swa gehende . 60
 asendan²¹ þa twegen weras²² wið his²² .
 and bædon þæt hé butan yldinege²³ hí ge-neosode .
 þa arás se apostol and ardlice²⁴ þider com .

¹ B. gastum.²⁻² B. þa ðe híne ár cuðen.³ U. B. neosigende.⁴⁻⁴ B. walde wið þa ge-broðra spécan (U. gesprecan).⁵ U. bedrydan.⁶ U. eahta.⁷ U. bedrydan; B. lamen.⁸ U. gearonne.⁹ U.¹⁰ U. unbindan.¹¹ Leaf 54.¹² U. bedrydan.¹³ U.¹⁴⁻¹⁴ B. f-háten . swiðe ælmesgeorne; U. omits and.¹⁵ U. geglenged.¹⁶ B. Heo.¹⁷ U. ge-untrumod.¹⁸ U. and gewat,¹⁹ B. híre úp-flóre.²⁰ U. besæton.²¹ U. asendon; B. ant senden.²²⁻²² B. to him.²³ U. yldinge.²⁴ B. hærdlice.

Then went he joyfully into the temple,
with the holy apostles, praising the Saviour.
Then all who knew him before recognised him, 36
and greatly marvelled at the poor man's healing.
Again, on another occasion, as Peter journeyed
to visit the faithful, he came to Lydda,
desiring to speak with the brethren who dwelt in that city. 40
There he found a bedridden man within the walls,
called *Æneas*, lame for eight years.
Then said the blessed Peter to the poor bedridden,
'The Lord Christ make thee whole, arise and make thyself
ready.' 44

Then arose the bedridden, loosed by Peter,
he who hath the power to unloose
the fast knots of olden sins
in those that with repentance earnestly beseech him 48
to intercede for them to the Saviour Christ.
Then believed the men of the city, through the healing of the bed-
ridden,
in the true God, and submitted to baptism,
and those of Saron did likewise. 52

There was a city hight Joppa, nigh at hand to Lydda,
wherein was a widow, a very true believer,
called Tabitha, very diligent in alms-deeds,
and adorned exceedingly with good works; 56
she became sick at that same time,
departed from life, and lay in an upper chamber.
When the faithful who surrounded the body,
learnt that Peter was at Lydda, so nigh to that place,
then sent they two men to meet him,
praying that he would visit them without delay.
Then arose the apostle, and quickly came thither,

eode to þære uppflora¹ . and efne him embe stodon . 64
 wepeende wydewan . and wan-hafele² þearfan .
³ ætewigende him³ þa reaf . and þa gerenodan . tunecan .
 þe thabitas him worhte . ær þan þe heo gewite .
 Þa hét se halga petrus . þæt hi him þæt hus gerymdon . 68
 and gebigde⁴ his cneowa biddende hire⁵ lifes .
 Wende þa to þam lice . and hlude clypode .
 thabita arís . and heo þær-rihte ge-educode⁶ .
 beseah to petre . and ⁷geset hire⁷ upp . 72
 Þa gelæhte petrus hire lípian⁸ hand .
 arærde hi upp hale of þam bedde .
 Þa asprang þis wundor . wide geond þæt land .
 and fela gelyfdon on þone lisigendan god . 76
 Þa wunode petrus æfter þære wydewan æryste .
 manega dagas on ioppe . mid sumum ⁹gelyfedan menn⁹ .
 symon gehaten . his hus stod wið þa sá .
 Þa wolde se apostol hine onsuntron¹⁰ gebiddan . 80
 and astáh to þære upp-flora¹¹ . embe midne dæg utan .
 wæs eac ofhingrod . and wolde þær anbidian .
 þa wearð him æteowed . wundorlic gesihð .
 he geseah heofonas opene . and him com to an fæt¹² . 84
 fyðer-scyte . and brad . and binnan þam waron
¹³ealle cuce nyten¹³ creopende . and gangande .
 him¹⁴ com stemn to¹⁴ . þus clypiende¹⁵ þriwa .
 arís nu petrus . ¹⁶and þas reðan deor ofsleh . 88
 maca þe to mete¹⁷ . þæt þu¹⁸ mege þe gereordian¹⁸ .
 Þa cwæð se halga wer . ne gewurðe hit leof drihten .
 forþan ðe ic ne onbyrgde¹⁹ . swa hwæt swa unclæne bið .
 Þa com him eft²⁰ stemn to þus clypigende²⁰ of heofonum . 92
 þæt þæt god geclænsode²¹ . ne cwæð þu²² þæt hit fúl sy²³ .

¹ U. upflora. ² U. wann-hafele. ³⁻³ B. sceawende. ⁴ B. he bégde.
⁵ U. heore. ⁶ B. cwicede. ⁷⁻⁷ U. ge-sæt heore. ⁸ U. B. lípigan.
⁹⁻⁹ U. ge-lyfedum men. ¹⁰ U. on-sundran. ¹¹ U. uppflora; B. úp-flore.
¹² U. fæt. ¹³⁻¹³ B. fyðer-scyte nyten¹³ , and alle nutene (*sic*). ¹⁴⁻¹⁴ U. com
 ða stemn; B. cóm þa stæfn tó of heofenum. ¹⁵ U. clypigende (*om. þus*).
¹⁶ Leaf 54, back. ¹⁷ U. metan. ¹⁸⁻¹⁸ U. mage gereordian; B. máge
 réordiæn. ¹⁹ U. on-byrig; B. on-búrig. ²⁰⁻²⁰ B. stæfn ðus clypigende to.
²¹ U. clænsode; B. clænsode on héofenum. ²² B. þú ná. ²³ B. béo.

went to the upper-chamber, and behold, there stood about him weeping widows and destitute poor, 65
 showing him the garments and the embroidered tunics,
 which Tabitha had made for them, before she departed.
 Then bade the holy Peter, that they should clear the house for him,
 and bowed his knees, praying for her life; 69
 then turned he to the body, and cried aloud,
 'Tabitha, arise,' and she straightway revived,
 beheld Peter, and sat up. 72
 Then Peter took her feeble hand,
 and raised her up whole from the bed.
 Then the miracle was blazed abroad throughout all that region,
 and many believed in the living God. 76
 Then Peter dwelt, after that widow's raising,
 many days in Joppa with a believing man,
 named Simon; his house stood by the sea.
 Then desired the apostle to pray apart, 80
 and went up outside the house-top about mid-day,
 was also an-hungered, and desired to remain there.
 Then was shown to him a wondrous vision,
 he saw the heavens open, and a vessel came to him 84
 four-cornered and broad, and within it there were
 all living creatures, creeping and walking.
 A voice came to him, thus crying thrice,
 'arise now, Peter, and slay these savage beasts, 88
 make for thee meat, that thou mayst satisfy thyself.'
 Then said the holy man, 'let it not be so, dear Lord,
 for I have never tasted anything that is unclean.'
 Then came to him again the voice, thus crying from Heaven, 92
 'that which God hath cleansed, say not thou that it is foul.'

Þriwa him wæs þus geclypod tó . and þær-rihte wearð þæt fæt
¹upp to heofonum abroden ¹ . eft mid þam nytenum .
 We wyllað eow seegan . sceortlice þas getacnunge ² . 96
 þæt fyfer-scute ³ fæt . mid þam fulum nytenum .
 hæfde getacnunge . ealles hæðenes folces .
 þe on fyðer-scylum midden-earde fullice leofdon ⁴ .
 ac crist hí geclænsode . þurh his tocyme on worulde . 100
 and forpi cwæþ se ⁵ stemn clypigende ⁶ to petre .
 þæt he hine gereordode . mid þam reþenum ⁷ nytenum .
 forþan þe hi wæron geclænsode . þurh cristes þrungne .
 and he sceolde hi awendan of þam wyrm-hiwe . 104
 þurh soðe lare . to gesceadwisnysse .
 and to manna gelicnysse . of þam laðum hiwe .
 Þriwa clypode seo stemn . fram þære halgan ȳrnnysse .
 seo þe is án ælmihtig god . æfre ⁸ unto-dæled-lic ⁹ . 108
 Mid þam ȳe petrus smeade . hwæt his gesihð gemænde .
 þa clypodon þær ȳry weras . enucigende æt þam geate .
 and axodon æt þam hiwum . hwæðer se halga petrus
 þær wununge hæfde . ¹⁰woldon hine gespræcan ¹⁰ . 112
 Efne þa se halga gast . him þæt sæde . and cwæð .
 Þry weras þe secað . of cessarean byrig .
 aris and far mid him . forþan þe ic ¹¹ hí asende ¹¹ .
 Petrus pa eode ard-lice ¹² to ȳam mannum . 116
 befrán ¹³ for hwylcum intingan . hi hine axodon .
 hi sædon þæt cornelius ¹¹ hi asende ¹¹ to him .
 He is hundredes ealdor . and hæfð godes ¹⁴ ege .
 swyðe riht-wys wer . þæt wát eall þeos scýr . 120
 him com to godes ænigel ¹⁵ . and cwæð þæt he sceolde .
 þe him to langian ¹⁶ . and þine lare gehyran .
 þa on ærne mergen eode
 se ¹⁷ eadiga ¹⁸ petrus . mid þam ærendracum . 124

¹⁻¹ B. úp abrōgden to heofenum.

² B. bisnunge.

³ U. fijer-scute.

⁴ U. leofodon.

⁵ U. seo.

⁶ B. om.

⁷ U. reðum; B. ræðum.

⁸ B. om.

⁹ B. un-to-dælendlic.

¹⁰⁻¹⁰ B. and wolden wið him spræcen.

¹¹⁻¹¹ B. héom sende.

¹² B. hárðlice.

¹³ U. and be-fran.

mycelne godes.

¹⁵ U. B. engel.

¹⁶ U. ge-langian; B. laeden.

¹⁷ Leaf 55.

¹⁸ B. halga.

Thrice was it thus cried to him, and straightway the vessel
was drawn up to Heaven again, together with the beasts.

We will now tell you shortly the interpretation.

96

The four-cornered vessel with the foul beasts
had for signification all heathen nations,
who, in the four quarters of the earth, lived foully,
but Christ cleansed them by His coming into the world; 100
and therefore said the voice, crying to Peter,
that he should feed himself with the fierce beasts,
because they were cleansed through Christ's passion,
and He was to turn them from the likeness of the serpent 104
by true doctrine unto reason,
and to the likeness of men from that loathsome form.

Thrice cried the voice from the Holy Trinity,

Who is One Almighty God, ever indivisible.

108

While Peter considered what his vision should mean,
there cried three men, knocking at the gate,
and asking of the servants, whether the holy Peter
had his dwelling there, desiring to speak with him.

112

Behold then, the Holy Ghost told him of it and said,
'Three men seek thee from the city of Caesarea,
arise, and go with them, for I have sent them.'

Peter thereupon went quickly to the men,
enquiring for what cause they asked for him.

116

They said that Cornelius sent them to him;
'He is a Centurion, and hath the fear of God,
a very righteous man, as all this province knows;
to him came God's angel, and bade that he should
summon thee to him, and hear thy doctrine.'

120

So, in the early morning, went
the blessed Peter with the messengers,

124

and eac his gebroðra samod to cessarean byrig .
 Cornelius gelaðode his leofestan freond ¹ .
 wolde þær hí ge-hyrdon . þa halgan lare æt petre .
 and eode him to-geanes . ² and hine eadmodlice gebigde ³ . ¹²⁸
 adune to his fotum . ac his onfencg ³ petrus.
 Eode þa inn mid cornelie . and cwæð to him eallum .
 Ge witon þær us ⁴ Iudeiscum ne gedafenað to genealecenne
 eow hæðenum mannum . ac me geswutelode god . ¹³²
 þær us nys to cweðenne . þær ge unclæne syndon ⁵ .
 Ic com ⁶ eac forþy buton ælcere twynunge ⁷ .
 ic axe ⁸ þone intingan . hwi þu me gelangodest ⁹ .
 Cornelius cwæð þa . me com to godes encel ¹⁰ ¹³⁶
 nu aér on dæg embe non-tid . þaþa ic me ana gebæd .
 stód on hwitum gyrlum and cwæð þus to me .
 þin gebæd ¹¹ is gehyred . fram þam healican gode .
 and þine ælmyssan synd on his gesihþe getealde . ¹⁴⁰
 asend nu ¹² to Ioppen to symone petre .
 and gelange ¹³ hine to þe . þær he þe lifes word secge .
 Nu sende ic to þe and we synd gearwe ¹⁴ .
 ealle þa þincg to gehyrenne . þe se hælend þe bebead . ¹⁴⁴
 Cristen-dóm næs þagit cuð on þære byrig .
 ne þes cornelius næs on criste gefullod .
 ac he gelyfde swa þeah on þone lifigandan god .
 and mid ælmessum geearnode þæs ængles ¹⁵ wyssunge . ¹⁴⁸
 and astealde þam hæðenum healice gebsnunge .
 Þa þa he to fulluhte heora fyrmest beah .
 þa cwæð . se eadiga petrus . Ic on-cneow to soþan .
 þær gode is andfencge ¹⁶ on ælcere mægðe ¹⁵²
 seþe hine ondræt . and deð rihtwisnysse .
 Ongan þa to secgenne þonę soþan geleafan
 þam hæðenan þegne be ðæs hælendes fære .

¹ U. inserts him to after freond ; B. inserts it after gelaðode. ² B. eadmolice (sic) and begde. ³ U. B. onfencg. ⁴ U. om. ⁵ B. beón.
⁶ MS. eom ; B. eóm ; C. com (rightly). ⁷ U. twuwunge ; B. twenunge.
⁸ U. axige ; B. axie. ⁹ B. laðodest. ¹⁰ U. B. engel. ¹¹ U. B. gebed. ¹² U. Ac send nu ; B. send. ¹³ U. ge-langa ; B. láed. ¹⁴ U. gearowe ; B. gearuge. ¹⁵ U. B. engles. ¹⁶ U. B. andfenge.

and likewise his brethren together, to the city of Caesarea. Cornelius invited his dearest friends, desiring that they should hear the holy doctrine from Peter, and went to meet him, and humbly bowed himself 128 down at his feet, but Peter took him up. Then went he in with Cornelius, and said to them all, 'Ye know that it beffitteth not us Jews to come near to you heathen men, but God hath showed me 132 that it is not for us to say that ye are unclean. I came therefore without any doubt, I ask the cause wherefore thou calledst for me.' Then Cornelius said, 'God's angel came to me 136 [shortly] before now one day about the ninth hour while I was praying alone, stood in white garments, and said thus to me, "Thy prayer is heard of the high God, and thine alms are reckoned in his sight; 140 send now to Joppa, to Simon Peter, and call him to thee, that he may speak to thee words of life." Now have I sent unto thee, and we are ready to hear all those things which Jesus commanded thee.' 144 Christianity was not yet known in that city, neither was this Cornelius baptized into Christ, but he believed nevertheless in the living God, and by alms earned the angel's instruction, 148 and set the heathen a lofty example, when he submitted to baptism the first of them all. Then said the blessed Peter, 'I perceive of a truth that God is the receiver in every nation 152 of whosoever feareth Him, and doeth righteousness.' Then began he to teach the true faith to the heathen officer, concerning the Saviour's life;

hu he worhte wundra on þyssere worulda fela¹. 156
 and siððan deað þrowode sylf-willes for ús.
 and on þam þryddan dæge arás of ðam deaðe gesund.
 Þa betwux þyssum wordum . wearþ mycel godes wundor
 swa þæt se halga² gast com ofer þa hæðenan . 160
 and hi ealle spræcon þe ða lare gehyrdon .
³ mislicum gereordum³ mærsigende god .
 þa wundrodon þa iudeiscan þe þær wæran mid petre
 geleaffulle on criste . þæt se halga gast com 164
 ofer ða hæðenan . and se halga petrus cwæð .
 hwa mæg wæteres forwyrnan⁴ þyssum werum⁴ to fulluhte .
⁵ nu hí þone halgan gast habbað under-fangen⁵
 swa swa we sylfe . and he sona hét hi 168
 ealle fullian . on þæs ælmihtigan naman .
 þa bædon hí petrum þæt he andbidode⁶ þær
 ane⁷ feawa daga⁷ æfter heora fulluhte .
 Eft þaða petrus com to þam cristenum heape 172
 binnan hierusalem . þa befrunon þa gebroðra
 þe of Iudeiscum cynne⁸ . on crist gelyfdon .
 Hwi eodest þu to þam hæðenum . and on heora huse ge-æte .
 þa iudeiscan wendon þæt hi ana wæron 176
 gode gecorene . and forþy swa cwædon .
 On ealdum⁹ dagum under moyses . æ¹⁰ .
 noldon þa iudeiscan genealecan þam hæþenum
 ne mid him gereordian . and swyþe rihtlice þá . 180
 forþan þe hi gelyfdon on¹¹ þane lifigendan god .
 and þa hæðenan gelyfdon on¹¹ þa leasan godas .
 þaðe næron godas ac gramlice deofle¹² .
 Nu woldon ða Iudeiscan heora gewunan healdan 184
 æfter heora fulluhte . and forseon ða hæþenan .
 Þa began se halga petrus . him eallum seigan .
 hwæt him¹³ god geswutelode¹³ ærðan þe he þider sipode¹⁴ .

¹ B. *om.* ² Leaf 55, back. ²⁻³ B. mislice reordum. ⁴⁻⁴ B.
 wynsume were. ⁵⁻⁵ B. nū heo habbað þone halge gast on-fengon.
⁶ B. abide. ⁷⁻⁷ B. lít dagæ. ⁸ B. cunne weron and. ⁹ *The d*
is erased; U. ealdum; B. ealde. ¹⁰ B. lage. ¹¹⁻¹¹ B. *omits.* ¹² U.
 deofla; B. deoflæ. ¹³⁻¹³ B. f-swytelode were. ¹⁴ B. ferde.

how he wrought many miracles in this world, 156
and afterwards suffered death of His own will for us,
and on the third day arose from the dead uncorrupt.
In the midst of these words was shown a great miracle of God,
so that the Holy Ghost came upon the heathen, 160
and they all who heard that lore spake
with divers tongues, magnifying God.
Then marvelled the Jews who were there with Peter,
which believed in Christ, that the Holy Ghost came 164
upon the heathen, and the holy Peter said,
'Who shall forbid water for the baptism of these men
now that they have received the Holy Ghost
even as we ourselves?' and he straightway commanded them 168
all to be baptized, in the name of the Almighty.
Then prayed they Peter to tarry there
for a few days after their baptism.
After that when Peter came to the Christian congregation 172
at Jerusalem, then the brethren asked him,
they of the Jewish nation who believed in Christ,
'Why wentest thou to the heathen and didst eat in their house?'
The Jews thought that they alone were 176
chosen of God, and therefore so spake.
In old days, under Moses' Law,
the Jews would not come near the heathen,
nor eat with them, and very rightly then, 180
because they themselves believed in the living God,
and the heathen believed in the false gods,
which were not gods but horrible devils.
The Jews wished now to hold their customs 184
after their baptism, and to contemn the heathen.
Then began St. Peter to relate to them all
what God had showed him before he came thither,

and hu se halga gast com ofer þa hæþenan and cwað. 188
 Gif god him forgeaf¹ þæs halgan gastes gife .
 swa swa us on frymþe on fyrenum gereordum .
 Hwæt eom ic manna² þæt ic mihte god forbeadan ?
 þa suwodon þa Iudeiscan syððan hí þis gehyrdon . 192
 and wuldrodon³ god . þæt he wolde forgifan⁴
 þam hæþenan dæd-bote to þam heofonlican life .
 Marcellus wæs gehaten . sum mære godes þegn .
 se folgode symone þam sceand-lican dry . 196
 oðþæt se eadiga⁵ petrus . þone arleasan ofer-dráf .
 þa for-lét⁶ marcellus þone manfullan dry .
 and folgode petre and to fulluhte beah .
 Nu awrat⁷ þæs marcellus . hu sancte petres dohtor 200
 petronella gewat⁸ of worulde to criste .
 Petrus hæfde wif⁹ ærðan þe he wære
 gecyrred to cristes hirede . ac he wiþ-cwað siððan
 woruldlicum gewilnungum . and wifes neawiste . 204
 forþan þe crist astealde clænnysse on worulde .
 and ealle his folgeras ferdon on clænnysse .
 swa swa petres cwað . cuplice him to .
Ecce nos reliquimus omnia et secuti sumus te . quid ergo erit
nobis ? 208
 Efne we forleton ealle þincg on worulde
 and þe nu folgiaþ . hwæt fore-sceawost þu¹⁰ us .
 On anginne middan-eardes . cwað se ælmihtiga god .
 beoð gemenig-fylde . and ge-fyllað þas eorðan . 212
 and crist wolde on his to-cyme clænnysse¹¹ arærar .
 and his halgan hired . heold on clænnysse .
 Menn hæfdon on frymþe heora magan to wife .
 and swa wel mosten for ðære wif-leaste . 216
 and gif nu hwa swa deð næfð¹² he godes bletsunge .
 Under moyses æ¹³ . moste se bisceop habban

¹ B. geaf.² B. mon.³ B. wundredon on.⁴ B. gifen.⁵ B. halga.⁶ Leaf 56.⁷ B. wrat.⁸ B. ferde.⁹ B. wif

and child.

¹⁰ U. fore-sceawastu.¹¹ B. om.¹² B. ȝonne næfð.³ B. lage.

and how the Holy Ghost came upon the heathen, and said, 188
 'If God gave them the gift of the Holy Ghost
 as unto us at the beginning in fiery tongues,
 what manner of man am I, that I could forbid God?'
 Then the Jews were silent after they had heard this, 192
 and glorified God, in that He willed to grant
 to the heathen repentance unto the heavenly life.
 There was a great servant of God hight Marcellus,
 who followed Simon the shameful sorcerer, 196
 until the blessed Peter drove away the impious man.
 Then Marcellus left the wicked sorcerer,
 and followed Peter, and submitted to baptism.
 Now this Marcellus hath recorded how St. Peter's daughter, 200
 named Petronilla, departed from the world to Christ.
 (Peter had a wife before he was converted
 to the family of Christ, but he afterwards renounced
 worldly desires, and conjugal intercourse, 204
 because Christ ordained chastity in the world,
 and all his followers walked in chastity,
 even as Peter indeed said to him,
 'Ecce nos reliquimus omnia, et secuti sumus te; quid ergo erit
 nobis?' 208
 'Behold, we have left all things in the world
 and now follow Thee, what wilt thou provide for us?'
 In the beginning of the world said Almighty God,
 'Be ye multiplied, and replenish the earth;' 212
 and Christ desired at His coming to establish chastity,
 and preserved His holy household in chastity.
 Men had in the beginning their kindred to wife,
 and well they might, for the lack of women; 216
 and whosoever doth so now, will not have God's blessing.
 Under Moses' law, the bishop was to have

an ge-æwnod¹ wíf . for þære gewissan æfter-gencgnysse² .
 þæt is þæt se sunu sceolde symle fón to þam hade .²²⁰
 æfter his fæder geendunge and nan oðer ne moste³ .
 Hit mihte þa wel swá⁴ . for þan þe hi ne mæssodon⁵ næfre .
 ac hi offrodon nytena on heora lacum gode .
 ne husel næs gehal god ærpam ðe se hælend com .²²⁴
 and þa niwan gecyðnysse mid cristen-dome arærde .
 and geceas þa clænan⁶ to his clænum þeow-dome .
 na to nytena offrunge ác to his agenum lichaman .
 and bisceopas ne beoð nu⁷ be gebyrdum⁸ gecorene .²²⁸
 ac seo halige gelaðung lufað þa clænan .
 and crist wile habban þa þe him clænlige þeniað .
 æt þam lificum lacum his lichaman and blodes .
 We sceoldan⁹ secgan be þære snoteran petronellan .²³²
 þæs eadigan petres dehter . ac us be-arn þis on mod .
 Se fore-sæda marcellus sæda (*sic*)¹⁰ þæt heo læge¹¹
 on paralisin swa swa petrus sylf wolde¹² .
 Þa axode titus þone¹³ eadigan¹⁴ apostol .²³⁶
 hwi he gefafode þæt heo swa¹⁵ lage on þam leger-bedde .
 þonne he¹⁶ oðre alefede ealle gehælde¹⁶ . and heo ana læg swa .
 Ða cwað se halga fæder . þæt hire fremode þæt .
 ac þelæs þe hwa wene þæt ure word ne mæge²⁴⁰
 hire hæle forgifan¹⁷ . ic hate hi nu arisan
 and us eallum þenian . and heo þær-rihte arás
 þenode hire fæder . and his¹⁸ geferum hál¹⁸ .
 Æfter þære þenunge het se halga petrus .²⁴⁴
 hi to bedde gán and beon eft¹⁹ seoc .
 Heo þeah ða on godes ege²⁰ and god hí eft gehælde²⁰ .
 swa þæt heo sylf mihte manega oðre gehælen²¹ .

1 B. i-awod. 2 U. æfter-ge-geñegednysse ; B. after-gancnysse. 3 B.
 mó. 4 B. swá bén. 5 U. mæssadan ; B. messeden. 6 U.
 clænum (*sic*) ; for l. 226, B. has—and cheas arest his twelf apostolas. and
 syððan alle þa clene heorto to his clæne þeow-dome. 7 B. nú na. 8 B.
 burdum. 9 U. B. sceolon. 10 U. B. sæde. 11 U. lage ; B. læg.
 12 B. sæde. 13 Leaf 56, back. 14 B. halga. 15 U. om.
 16-16 B. wolde oðre i-lefede alle hælen. 17 B. gifan. 18-18 B. ge-refum (*sic*)
 al andsund alle limen. 19 B. om. 20-20 B. eode to hire bedde oððet
 god hire eft hælde. 21 U. ge-hælan ; B. hælen.

an espoused wife, for the certain succession,
that is, that the son should always succeed to the priesthood,
after his father's death, and no other might do so.
It might well be so *then*, because they never celebrated mass,
but they offered beasts in their sacrifices to God,
neither was the housel consecrated before Jesus came, 224
and instituted the New Covenant with the Christian people,
and chose the pure for His pure service,
not unto the offering of beasts, but unto His own body;
and bishops are not now chosen according to lineage, 228
but the holy church loveth the chaste,
and Christ will have those that serve Him in chastity
at the living sacrifice of His body and blood.
We have to speak about the wise Petronilla, 232
(the blessed Peter's daughter, but this occurred to our mind.)
The aforesaid Marcellus said that she lay
in a palsy even as Peter himself willed it.
Then Titus enquired of the blessed Apostle, 236
why he suffered her so to lie on a sick bed,
when he healed all other cripples, and she alone lay so?
Then said the holy father, that it was for her profit,
'But, lest any one should think that our word cannot 240
give her healing, I command her now to arise
and serve us all,' and she immediately arose,
served her father, and his companions, being made whole.
After this attendance the holy Peter commanded 244
her to go to bed, and be again diseased.
Thus she was perfected in the fear of God, and God healed her again,
so that she might herself heal many others,

þurh halige gebedu¹ on ðæs hælendes naman . 248
 Hire wæs sum oþer mæden geferlæht felicula gehaten
 ful-fremed on godes ege . and on ealre godnysse² .
 ac petronella wæs swyðe wlitig on hiwe .
 þa com sum heretoga . se wæs gehaten flaccus . 252
 mid mycelre fare to þære mæran petronellan .
 wolde hi niman to wife for hire wlitigan hiwe .
 þa cwað þæt halige mæden to þam hæfþenan menn³ .
 hwi come þu mid wæpnum and mid wælreowum cempum 256
 to anum mædene unmihtigum to wige .
 ac gif ðu me habban wylt hat cuman to me
 æðelborenn wíf . and wlitige mædenu
 nu æfter ðrym dagum . and ic efne mid him 260
 to þinum huse cume . and he hire gelyfde⁴ .
 Hwæt þa petronella mid⁵ fæstenum hi gebæd⁵
 to ðam heofonlican cyninge . þe heo gecoren hæfde
 on eallum þam fyrste . and felicula samod . 264
 oðþæt nicomedis se mæsse-preost cóm
 on þam ðriddan dæge . and dyde him mæssan .
 and seo halige petronella þa husel under-feng .
 gewende⁶ to hire bedde and gewát sona . 268
 þa comon þa wíf swa heo⁷ hæfde gecwæden⁷ .
 and be-hwurfon⁸ hire líc oþþæt heo beþyrged wæs .
 swylce hi forðan comon þæt hi þa fæmnan bestodon .
 þa awende se flaccus to feliculan his mod . 272
 and cwæp hire þus to mid þrutigendum mode .
 Geceos þe nu ardlice⁹ an þyssere¹⁰ twaegra¹¹ .
 oþþe ðu beo min wif . oððe gebuh¹² to urum godum
 and him lác geoffra . ac heo him andwyrde þus . 276
 Ne beo¹³ ic næfre þin wif . forðan þe ic sylfwylles eom
 criste gehalgod . ne ic þam hæfenum godum
 lac ne geoffrige . forðan þe ic on crist gelyfe¹⁴ .

¹ B. bedum.² U. gōðdnysse.³ B. þegnum.⁴ B. lefde.⁵⁻⁵ B. festine hire bed.⁶ U. B. and gewende.⁷⁻⁷ U. ge-cweden

hæfde; B. f-cwæden hæfde.

⁸ B. bi-hyrfon.⁹ B. heardlice.¹⁰ U.

ðysra.

¹¹ U. twaegra; B. twegræ.¹² B. þu buh.¹³ Leaf 57.¹⁴ B. ic criste f-lyfe.

through holy prayers, in the Name of Jesus. 248

With her another maiden was brought up named Felicula [her
foster-sister],

perfect in God's fear, and in all goodness;
but Petronilla was very fair of face.

Then came a certain ruler, who was called Flaccus 252
with a great company to Petronilla the maiden,
and desired to take her to wife for her fair face.

Then said the holy maiden to the heathen man,
'Why hast thou come with weapons, and rude soldiers 256
unto a maiden powerless for war?

but if thou wilt have me, bid come unto me
noble matrons, and fair maidens

three days hence, and behold, I will with these 260
come to thy house,' and he believed her.

So then Petronilla prayed with fasting
to the heavenly king, who had chosen her,
during all that space, and Felicula with her, 264
until Nicomedes the mass-priest came
on the third day, and said mass for them,
and the holy Petronilla received the housel,
returned to her bed, and quickly died. 268

Then came the women as they had agreed,
and swathed her body until she was buried,
as if they had come for the purpose of attending to the woman. 272

Then Flaccus turned his mind to Felicula,
and thus said to her with a threatening manner,
'Choose thee now quickly one of these two things,
Either be my wife, or bow to our gods,
and offer sacrifice to them;' but she answered him thus, 276
'I will never be thy wife, because that of my own will
I am dedicated to Christ, neither will I offer sacrifice
to the heathen gods, because I believe in Christ.'

þa hét se arleasa flaccus . þa fæmnan gebringan 280
 on þyster-fullum¹ cwearterne . and cweð . þæt man² ne sceolde
 ænigne³ biglefan hire dón binnon seofon nihton⁴ .
 Heo wunode þa swá seofon niht meteleans .
 and syððan wearð getintregod for þan soðan geleafan 284
 and for hyre mægð-hade oðþæt heo wearð gemartyrod .
 and hire gast ferde freoh to heofonum .
 þa com nicomedis se fore-sæda masse-preost .
 and bebyrgde⁵ hire líc to lofe þam ælmihtigan . 288
 þa gelæhte flaccus þone geleaf-fullan preost .
 and forðan þe he nolde þam fulum godum geoffrian .
 het hine beswingan oðþæt he sawlode .
 He gewat þa to heofonan to hælende criste . 292
 þam is wuldor and wurð-mynt⁶ . on ealra worulda woruld .
 AMEN.

XI.

VII. IDUS MARTIAS. NATALE SANCTORUM
QUADRAGINTA MILITUM.

W^E WYLLAD EOW GERECCAN þERA feowertigra cempena 3ro-
 wunge .
 þæt eower geleafa þe trumre sy . þonne ge gehyrað
 hu þegenlice hí þrowodon for criste .
 On þes caseres dagum þe wæs gehaten licinius 4
 wearð astyred mycel ehtnys ofer þa cristenan .
 swa þæt ælc cristen mann sceolde be his agenum feore
 þam hælende wið-sacan and to hæðenscype gebugan .
 and þam deofolgyldum drihtnes wurþmynt gebeodan . 8
 þa wæs geset sum wælhreowa dema
 agricolaus geciged . on anre byrig
 sebastia gehaten . on þam lande armenia .
 Se fore-sæde dema wæs swiðe arleas . 12

¹ U. ȝeosterfullum ; B. ȝeosterfule.² B. nan mon.³ B. om.⁴ U. nihtum ; B. nihte.⁵ U. be-hyrigde ; B. burigde.⁶ B. wurð-
ment ȝ.

Then commanded the wicked Flaccus to bring the maiden 280
into a very dark prison, and said, that no man was to
give her any sustenance for seven nights.

Thus she remained seven nights meatless,
and was afterwards tortured for the sake of the true faith, 284
and for the sake of her virginity, until she was martyred,
and her free soul departed to Heaven.

Then came Nicomedes the aforesaid mass-priest,
and buried her body, to the praise of the Almighty. 288

Then Flaccus seized the faithful priest,
and, because he would not sacrifice to the foul gods,
commanded him to be scourged until he gave up the ghost.
Thus he departed to Heaven to Jesus Christ, 292
To Whom is glory and worship world without end. Amen.

XI.

MARCH 9. THE FORTY SOLDIERS, MARTYRS.

We will relate to you the Passion of the Forty Soldiers,
that your faith may be the firmer when ye hear
how devotedly (lit. thane-like) they suffered for Christ.

In the emperor's days who was called Licinius 4
a great persecution was stirred up against the Christians,
so that every Christian man had, for the sake of his own life,
to deny the Saviour and conform to heathenism,
and to sacrifice the Lord's honour to idols. 8

There was set a certain bloodthirsty judge,
called Agricola, in a city
hight Sebaste, in the land of Armenia.
The aforesaid judge was very wicked, 12

cristenra manna ehtere and arod to deofles willan .
 þa het se cwellere þæs caseres cempan
 ealle geoffrian . heora lác þam godum .
 þa wæron on þam camp-dome cappadonisce cempan . 16
 feowertig cristenra¹ unforhte on mode .
 æw-fæstlice libbende æfter godes lare .
 þas gelæhte se² dema and gelædde hí to þam deofolgyldum .
 and cwað mid olecunge . þæt hí æpele cempan wæron . 20
 and on ælcum gefeohte fæst-ræde him betwyan .
 and symle sige-fæste on swiþlicum gewinne .
 æt-eowiað nu forði eowre anrædnysse .
 and eow sylfe under-þeodað þæra cyninga gesetnyssum . 24
 and geoffriað þam godum ærþam þe gebeon getintregode .
 þa cwædon þa cristenan . to ðam cwellere þus .
 Oft we oferswiðdon swa swa þu sylf wistest
 ure wiðer-winnan on gehwylcum gewinne . 28
 þa þa we fuhton for ðam deadlicum kyninge .
 ac us gedafenað swyðor mid geswince to campigenne .
 for þam undead-licum cyninge and þe ofer-swiðan .
 þa cwæð se dema þæt hí oper þæra dydon . 32
 swa hí þam godum geoffrodon and arwurðnyssse hæfdon .
 swa hi ða offrunge for-sawon and gescynde wurdon .
 smeageð nu ic bidde hwæt eow betst fremige .
 ða halgan andwyrdon þam hæðenan cwellere . 36
 Drihten foresceawað . hwæt us fremige .
 þa hét se cwellere hí on ewearterne gebringan .
 hwæt þa halgan þa heora cneowa bigdon
 binnon þam ewearterne þus biddende crist . 40
 Alys us nu drihten fram deoflicum costnungum .
 and fram eallum æswicungum unrihtwisra wyrhtena .
 Hi sungon on æfenunga eft oðerne sealm .
 and on heora gebedum wunodon þurh-wacole oð midde niht . 44
 þa æt-eowde se hælend hine sylfne his halgum .
 and hi þus getrymde to þam to-weardan ge-winne .
 God is eower anginn . and eower inngehýd

¹ 'ra' in a different hand.

² Leaf 57, back.

a persecutor of Christian men, and ready to the devil's will.
Then commanded the murderer that all the emperor's soldiers
should offer their sacrifices to the gods.

There were in the army (warfare) Cappadocian soldiers, 16
forty Christians, unfearful in mind,
living piously after the doctrine of God;
these the judge seized and led them to the idol-sacrifice,
and said with flattery that they were noble soldiers, 20
and in every conflict constant to each other,
and ever victorious in sharp conflict.

'Show now therefore your constancy,
and subject yourselves to the king's commands, 24
and sacrifice to the gods before ye be tormented.'

Then spake the Christians to the murderer thus;
'Often have we overcome, even as thou thyself knowest,
our adversaries in every battle, 28
when we fought for the mortal king;
but it becometh us even more with toil to fight
for the immortal King and to withstand thee.'

Then said the judge that they should do one of these two
things, 32

either they must sacrifice to the gods and have honour,
or else contemn the offering and be put to shame;

'Consider now, I pray you, what will best profit you.'

The saints answered the heathen murderer, 36

'The Lord will foreshow what may profit us.'

Then bade the murderer to bring them into a dungeon.

So then the saints bowed their knees

within the dungeon, thus praying Christ,

40

'Deliver us now, Lord, from the devil's temptations,
and from all the deceits of unrighteous workers.'

They sang in the evening again another psalm,
and continued vigilant in their prayers until midnight. 44

Then the Saviour manifested Himself to His saints,
and thus encouraged them to the coming conflict:

'God is your beginning (guide) and your encouragement,

16

ac se bið gehealden seþe oð ende þurh-wunað . 48
 Ealle hi gehyrdon þæs hælendes word
 and wurdon afyrhte . and forði þurh-wunodon
 buton slæpe oð dæg . heora drihten mærsigende .
 Hwæt þa agricolaus on ærne mergen gegaderode
 his geborenan magas to his manfullan geþeahte . 52
 and het him to lædan þa halgan godes cempan .
 Hi þa ealle feowertig æt-foran him stodon
 þa began se de^lma eft hi herigan . 56
 cwæð þæt heora gelican næron on þæs caseres lande
 ne swa ge-herede . ne him swa leofe .
 gif hi noldon awendan þa lufe to hatunge .
 þa cwædon þa halgan . þæt hi hine hatodon
 for his geleaf-leaste . and lufedon heora drihten . 60
 þa grimetede se wælhreowa swa swa grædig leo .
 and het hí gebringan gebundene on cwearterne .
 forðan þe he anbidode þæs ealdormannes to-cymes . 64
 þa com se ealdorman ðæs embe sefon niht .
 and het sona gelangian þa geleaffullan halgan .
 þa cwæð heora an . his nama wæs quirion .
 Eala ge gebroðra utor beon gehyrte . 68
 swa oft swa we clypodon to criste on gefeohte
 we wurdon sige-fæste sona þurh his fultum .
 and we eac ofer-swiðdon þone onsigandan here .
 Hwilon we wæron on micclum gewinne . 72
 and eall ure folc mid fleame æt-wand
 buton we feowertig þe on ðam feohte stodon .
 biddende georne ures drihtnes fultum .
 and sume we afluxdon sume feollan ætforan us . 76
 and ure an næs gæderod (*sic*) fram ealre þæra meniu .
 Nu is ure wiðer-winna þes wælhreowa heretoga .
 oðer is se dema . and se deofol þridda .
 þas ðry syrwiað hu hi ús beswicon . 80
 ac utor nu clypian crist us to gefylstan .
 and þa egeslican tintregu . ne þa teartan witu .

but he shall be upheld who continueth to the end.' 48
 They all heard the Saviour's words,
 and were affrighted, and therefore continued
 without sleep until day, magnifying their Lord.
 Then Agricola in the early morning gathered 52
 his born kinsmen to his wicked council,
 and bade lead to him the holy soldiers of God.
 So they all forty stood before him.
 Then began the judge again to praise them, 56
 saying that there were none like them in the emperor's land,
 neither so extolled nor so dear to him,
 if they would not turn that love to hate.
 Then said the saints that they hated him 60
 for his unbelief, and loved their Lord.
 Then raged the cruel one like a greedy lion,
 and bade that they should be brought bound into the dungeon,
 because he awaited the chief magistrate's coming. 64
 Then about a se'nnight after this the chief magistrate came,
 and immediately bade summon the faithful saints.
 Then said one of them, whose name was Quirio,
 'Oh ye brothers, let us be encouraged; 68
 as often as we have cried to Christ in the fight,
 we were victorious straightway through His succour,
 and we likewise overcame the approaching army.
 Once we were in a great conflict, 72
 and all our people escaped by flight,
 except we forty who stood to the fight,
 earnestly entreating our Lord's assistance,
 and some we put to flight, others fell before us,
 and not one of us was harmed by¹ all that multitude.
 Now is our adversary this bloodthirsty Prefect,
 another is the judge, and a third is the devil; 76
 these three lay snares how they may deceive us;
 but let us now call Christ to help us,
 and ncither the awful tortures, nor the sharp punishments,

¹ Read *ge-derod*, harmed; not *gaderod*, gathered.

ne ænige bendas us ne beoð to bealwe .

Æfre we wæron gefultumode on ælcum gefeohte

swa oft swa we sungon þisne ænne sealm .

Deus In nomine tuo saluum me fac et in uirtute tua libera me .

Et cetera . [þæt is on englisc¹ ;]

þu ælmihtiga god gehæl me on þinum naman .

and on þinre mihte me alys [eal¹]wealdend .

Hi wurdon þa gelædde mid þysum lofsange to þam reðum .

and comon gehwylce to þære wæfer-syne .

þa beheold se heretoga þa halgan and cwæþ .

Ge sceolan habban æt me . wyrðmyntas and sceattas .

gif ge urum godum offrian wyllað .

Gif ge þonne beoð þwyre to þisum

ge beoð geunwurðode . and eac ²gewitnode .

þa cwædon þa halgan þæt hi ðone hælend wurðodon .

and nænne oðerne swa healicne ne tealdon .

þa hét se ealdorman mid ormætum graman .

heora neb beatan mid blacum flintum .

ac þa stanas wendon wið þæra ehtera

swa þæt ða cwelleras hi sylfe cnucodon .

þa gelæhte se ealdorman . ænne ormetne flint

wearp to þam halgum . ac he wand þwyres

to þam heah-grefan . and his heafod to-bræc .

þa wurdon þa halgan swyþe gehyrte .

and sungan sona þisne sang mid geleafan .

Qui tribulant me Inimici mei Ipsi infirmati sunt et ceciderunt .

Mine fynd þe me gedrefdon syndon geuntrumode . and adún feollon .

þa swór se dema þæt hi þurh dry-crafte .

þa stanas awendon to heora witnerum .

þa het se ealdor-man hi ardlice lædan

æft into cwearterne . and mid carfullum mode

smeade wið his rædboran hwæt him to ræde þuhte .

hu he mihte his hosp on þam halgum gewrecan .

Hi wurdon þa gebrohte binnan þam cwearterne .

¹ Added in a later hand.

² Leaf 58, back.

nor any bonds shall be for our bale.
 Ever have we been helped in each fight, 84
 as often as we have sung this one psalm,
Deus in nomine tuo saluum me fac, et in virtute tua libera me:
et cetera. That is in English,
 'Thou, Almighty God, save me in Thy Name,
 and in Thy might deliver me, Ruler of all.' 88
 Thereupon they were brought with this song of praise to the
 cruel one,
 and every one came to the spectacle.
 Then the Prefect looked on the saints, and said,
 'Ye shall have from me honours and riches, 92
 if ye will sacrifice to our gods;
 but if ye then shall be perverse against this,
 ye shall be dishonoured and likewise tortured.'
 Then said the saints, that they worshipped the Saviour, 96
 and accounted none other so high.
 Then commanded the chief magistrate, with exceeding anger,
 to beat their faces with black flints,
 but the stones turned against the persecutors, 100
 so that the murderers knocked themselves.
 Then the chief magistrate seized an exceeding great flint,
 and threw it at the saints, but it turned backward
 towards the Prefect and brake open his head. 104
 Then were the saints greatly heartened,
 and straightway sung this song with faith,
'Qui tribulant me inimici mei ipsi infirmati sunt et ceciderunt.'
'My foes who afflicted me are weakened and have fallen
down.' 108
 Then swore the judge that they through sorcery
 had turned the stones against their tormentors.
 Then commanded the chief magistrate to bring them quickly
 again into the prison, and with anxious mind 112
 sought out with his counsellors what seemed to them advisable,
 how he might wreak his contumely on the saints.
 So they were brought into the prison,

and sungon þysne sealm mid swyþlicre blysse . 116
Ad te leuaui oculos meos qui habitas in celis . et cetera . [þæt
is on englisc¹]
 To þe ic ahæbbe mine eagan drihten .
 þu þe eardast on heofonum . and hi ealne ȝone sealm sungon .
 Hwæt þa on middere nilhte com se ȝelmihtiga drihten 120
 of ȝære healican heofonan . and his halgan geneosode .
 and þysum wordum gespræc² þe her synd awrytene .
 Se þe soðlice gelyfð on þone lyfigandan fæder .
 and on his ancennedan sunu . and on þone halgan gast . 124
 þeah þe he dead beo . he bið swa þeah cucu .
 Beoð gehyrte . and eow ne ondrædað þæra hæðenra wita
 þe synd hwilwend-lice . Beoð geþyldige on þissere hwile .
 þæt ge beon gewuldor-beagode on þære ecan worulde . 128
 þa wunodon þa halgan þurh-wacole oð mergen .
 on heofonlicre blysse þurh þæs hælendes cyme .
 þa het se ealdor-man hi on mergen gefeccan .
 and hi ealle cwædon swylce mid anum ³ muðe . 132
 Doð nu be us þæt þæt drihten wile .
 þa com eac se deofol . and hæfde ænne dracan on handa .
 and swurd on oðre . þus secgende þam deman .
 þu eart min agen ongin nu swiþe wel . 136
 Swylce hé cwæde ofer-swið þas cristenan
 þurh tearte wita . þæt hí to me gebugan .
 þa gewearð þam ehterum on heora yfelum geþeahte .
 þæt hí þa godes halgan on heardum bendum geleddon . 140
 to anum bradum mere mid bysmorfullum edwite .
 On þam timan wæs swiþe hefig-time wynter .
 and se fore-sæda mere wæs mid forste ofer-þeaht .
 and se winterlica wind wan mid þam forste . 144
 þa scufon þa hæþenan þa halgan Into þam mere .
 to middes þam ise ealle unscrydde .
 and heom ⁴ weardas setton þurh-wacole menn .
 þæt heora nan ne mihte mid fleame æt-berstan . 148

¹ Added in a later hand. ² The æ looks like ei, and the r is above the line. ³ Leaf 59. ⁴ MS. him, alt. to heom.

and sung this psalm with exceeding joy, 116
 'Ad te leuavi oculos meos, qui habitas in celis, et cetera.' That
 is in English,

'To Thee I lift up mine eyes, O Lord,
 Thou that dweltest in the heavens,' and they sung the whole
 psalm.

Lo, then ! at midnight came the Almighty Lord 120
 from the high heaven, and visited His saints,
 and spake these words that are here written :
 'He who truly believeth on the living Father,
 and on His only-begotten Son, and on the Holy Ghost, 124
 though he be dead, nevertheless he shall live ;
 be heartened, and be not afraid of the torments of the heathen,
 which are but transitory ; be patient for this while,
 that ye may be crowned with glory in the eternal world.' 128
 Then the saints continued watching until morning
 in heavenly bliss, through the Saviour's coming.

Then in the morning the magistrate bade fetch them, 132
 and they all said as if with one mouth,
 'Do now by us that which the Lord will.'

Then came also the devil, and had a serpent in one hand
 and a sword in the other, thus saying to the judge,

'Thou art my own, begin now right well ;' 136
 as if he had said, 'Overcome these Christians
 through sharp tortures that they may submit to me.'

Then it came to [the minds of] the persecutors, in their evil
 thought,

that they would lead God's saints in heavy chains 140
 to a broad mere with ignominous taunts.

At that time there was a very severe winter,
 and theforesaid mere was covered over with ice,
 and the winterly wind raged as well as the frost. 144

Then the heathens shoved the saints into the mere,
 into the middle of the ice, all unclothed,
 and set vigilant men for warders over them,
 that none of them might escape by flight. 148

Þær wæs eac geset swiþe gehende þam mere .
 wearð wæter on cyfe . gif þæra cyþera hwyle
 wolde forlæstan his gelefan . and his lic baðian
 on þam wearman wætere . for ðæs wyntres teartnysse . 152
 Hit begann þa on æfnunge egeslice freosan .
 þæt þæt is befeng þa foressædan martyras .
 swá þæt heora flæsc for ðam forste tobærst .
 þa eargode heora án for þam ormætum cyle . 156
 awearp his gelefan and wolde hine baðian
 on þam wlacum wætere and wende fram his geferum .
 ac he gewát sona swa hé þæt wæter hrepode .
 and wearð seo wearmnys him awend to deaðe .
 forþan þe his geleafa ne geleaste oð ende . 160
 swa swa drihten sæde him sylf on þam cwearterne .
 þa gesawon þa oðre hu þam anum getimode .
 and sungon þysne sang . swylce of anum muðe . 164
 Ne yrsa ðu drihten us on ðysum deopum flodum .
 ne þin hat-heortnys on þyssere ea ne sy .
 Se þe hine ascyrede for þyssere scearpnysse fram us .
 his lima synd toslopene and hé sona losode . 168
 We nellað drihten næfre fram þe twæman .
 oð þæt ðu us gelyf-fæste þe to lofe drihten .
 we ge¹cygað þinne naman . þonne² þe soðlice heriað
 ealle gesceafta . and ealle niwelnyssa³ . 172
 fyr . and hagol , snaw . and ceald is .
 windas . and stormas . þe þin word gefyllað .
 þu gæst ofer sá swa swa ofer grenre eorðan .
 and þu æþelice gestilst hyre strangan yða . 176
 þu gehyrdest drihten þone heah-fæder Iacob .
 þa he for-fleah þa frecenfullan þeowrakan .
 þe his agen broþor esau gecwæð .
 þu wære mid iosepe In aegypto-lande . 180
 and hine of þeowdome ahofe to hlaforde .
 þu gelæddest moysen of ðam ylcan lande

¹ Leaf 59, back.

² MS. þone, alt. to þonne (*wrongly*).

³ MS. niwelnysse, alt. to niwelnyssa.

There was also set, very handy to the mere,
warm water in a vessel, if any of the martyrs
desired to forsake his faith and bathe his body
in the warm water, for the winter's tartness.

152

Then it began in the evening to freeze awfully,
so that the ice seized upon the aforesaid martyrs,
so that their flesh cracked by reason of the frost.

Then one of them turned coward on account of the exceeding
chill,

156

cast away his faith, and desired to bathe himself
in the luke water, and turned from his companions;
but he died as soon as he touched the water,
and the warmth was turned into death to him,

160

because his faith did not last until the end,
even as the Lord Himself said in the prison.

Then the others saw how it befell that one,
and sung this song, as if with one mouth,

164

'Be not angry with us, Lord, in these deep floods,
neither let Thy hot displeasure be in this water.

As for him who for this sharpness separated himself from us,
his limbs are relaxed and he has quickly perished;
we will never part from Thee, O Lord,
until Thou quicken us, O Lord, to Thy praise.

We will show forth Thy name, Thee whom verily praise
all creatures and all deeps,
fire and hail, snow and cold ice,
winds and storms, which fulfil Thy word.

172

Thou goest over sea even as over green earth,
and Thou easily stillest her strong waves;
Thou heardest, Lord, the patriarch Jacob
when he fled away from the wicked threats
which his own brother Esau spake.

176

Thou wert with Joseph in the land of Egypt,
and didst raise him from serfdom to lordship;
Thou leddest Moses from that same land

180

eft mid israhele folce þurh fela tacna .
 and him weg gerymdest on þære readan sē . 184
 þu gehyrdest eac siððan þine halgan apostolas .
 gehyr us nu drihten on þysum deopum flode .
 and ne lāt us besencan on ðissere cealdan hreohnysse .
 ne ús ne forswelge þes swearta grund . 188
 We synd earmingas gehelp us nu drihten .
 We synd gesette on sēlicum grunde .
 and ure blōd fleoð to urum fotum adune .
 geliðe-waca nū þisne unliðan cyle . 192
 þæt menn magon oncnawan þæt we to þe clypodon .
 and we beon gehealdene forðan þe we hopiað to ðe .
 Hwæt ða færlice wearð mycel wundor ðurh god .
 þær com heofonlic leoht to þam halgum martyrum . 196
 swa hāt swa sunne scinende on sumere .
 and þæt is formealt on eallum þam mere
 and þæt wæter wearð awend to wynsumum baðe
 Ealle þa weard-menn wæron áér geswefode . 200
 buton heora anum þe þyses elles hlyste
 hu hi hí gebædon . and hú se án forferde .
 þa beheold se ylca hwanon þæt leoht scean .
 ða geseah he bringan mid þam beorhtan leohte 204
 ufan of heofonum an leas feowertig kyne-helma .
 þam halgum martyru . þe on ðam mere stodon .
 þa under-geat he sona þæt se án næs geteald
 to þam cyne-helnum cristes þegna . 208
 forþan þe he nolde þa earfoðnyssa forberan .
 ða awrehte se án þa oðre weardas .
 and unscrydde hine sylfne and scæt into ðam mere
 clypigende . and cweðende . ic eom eac ¹ cristen 212
 He eode to ðam halgum . and clypode to ðam hælende .
 Ic gelyfe on þe drihten swa swa þas gelyfað .
 lāt me beon geteald to heora getele .
 and do me þas wyrðone þæt ic wælhreowe tintrega 216
 for þe þrowige . and on ðe beo afandod ..

¹ Leaf 60.

back with the people of Israel by many signs,
and didst open out a way for them in the Red Sea; 184
Thou heardest also afterward Thine holy Apostles;
hear us now, Lord, in this deep flood,
and let us not sink in this cold tempest,
neither let this swart abyss swallow us up. 188

We are miserable creatures, help us now, Lord;
we are set in the watery depths,
and our blood fleeth adown to our feet;
mitigate now this ungentle chill, 192
that men may recognise that we have cried to Thee,
and that we are preserved because we hope in Thee.'

Lo, then suddenly there was a great wonder, through God's grace;
there came a heavenly light to the holy martyrs, 196
as hot as the sun shining in summer,
and the ice melted away over all the mere,
and the water was turned to a pleasant bath.

All the warders had been before cast into sleep, 200
except one of them who had listened to all this,
how they had prayed, and how the one had died.

Then beheld the same [man] whence that light shone,
then saw he brought with the bright light, 204
down from heaven, one less than forty crowns
to the holy martyrs who stood in the mere.

Then immediately he perceived that the one was not accounted
[worthy] 208
of the crowns of the servants of Christ,
because he would not endure the hardness.

Then that one aroused the other warders,
and unclothed himself and plunged into the mere,
crying out and saying, 'I also am a Christian.' 212

He went to the saints, and cried to the Saviour,
'I believe on Thee, Lord, even as these believe,
let me be numbered amongst the number of them,
and make me worthy of this, that I may suffer 216
cruel torments for Thee, and be proved (to be) in Thee.'

þa geseah se deofol þæt þa drihtnes halgan
 wæron gefrefrode on heora frecednysse .
 and on geleafan þurh-wunodon swa swa he sér ne gelyfde . 220
 þæt hi æfre þone cyle swa gesæliglice acoman .
 þa bræd se sceocca hine sylfne to menn .
 gewrað his sceancan and wánode him *sylfum* .
 Wa ís me earmum þæt ic eom ofer-swyþed . 224
 fram þysum halgum werum . and ic eom gebysmorod .
 Hæfde ic ælteowe þenas . nære ic þus eaðelice oferswiðed .
 Nu ic wylle awendan þas wælhreowan heortan .
 to þan geþance þæt he þyssa halgena líc 228
 ealle forberne and on ðære ea awurpe .
 þæt furðon heora báni ne beon æfre afundene .
 þa sungon ða halgan on þam softum baðe .
 þu eart ana god ælmihtig scyppend . 232
 þu ðe wundra wyrct . and ure wiðer-winnan ofer-swiðst .
 þu gescyndest þone sceoccan þe embe us syrwde .
 Hwæt þa on ærne mergen comon þa arleasan cwelleras .
 and axodon þa weard-menn hu-meta se an 236
 wære to þam halgum geðeod . oððe hwæt he gesawe .
 þa cwædon þa weardas to ðam wælhreowum demum .
 We feollan on slæpe swarlice ealle
 swylce we on deaðe lagon . ac he læg þurh-wacol . 240
 geseah ða wundra and wræhte us siððan .
 þa gesawe he¹ þæt leoht and he gelyfde sona .
 unscrydde hine eallne and eode into heom² .
 and cwæð mid hluddre stemne . þæt he gelyfde on crist . 244
 þa hét se arleasa dema hi ealle gelædan
 of ðam bradum mere . and tobrecan heora sceancan .
 þa ongunnon ða hæðenan hi handlinga ateon .
 and to-bræcon heora sceancan . swá swá heom² beboden wæs . 248
 þa sungon hi þisne sealm on þære bræce .
Anima nostra sicut passer erepta est de laqueo uenantium .³ Et
cetera . [þæt is on englisc ;⁴]

¹ MS. we.² MS. him, alt. to heom.³ Leaf 60, back.⁴ Added in a later hand.

Then saw the devil that the Lord's saints
 were comforted in their peril,
 and continued in faith as he would not before have believed 220
 that they could ever so happily have endured the chill.
 Then the devil turned himself into a man,
 writhed his shanks and bewailed himself,
 'Woe is me miserable, that I am overcome 224
 by these holy men, and I am put to shame;
 had I faithful servants, I should not be thus easily overcome;
 now I will turn the heart of this persecutor
 to the thought, that he shall burn up all the bodies 228
 of these saints and cast them into the river,
 that even their bones may never be found.'

Then sang the saints in the soft bath,
 'Thou only art God, Almighty Creator, 232
 Thou that workest wonders and overcomest our adversaries;
 Thou puttest to shame the devil who laid snares for us.'

Then in the early morning came the wicked torturers,
 and asked the warders how the one 236
 had become associated with the saints, and what he had seen.
 Then said the warders to the bloodthirsty judges,
 'We all fell heavily asleep
 as if we lay in death, but he lay watching, 240
 saw the wonders, and roused us afterwards;
 then he saw the light, and immediately believed,
 stripped himself entirely and went unto them,
 and said, with a loud voice, that he believed in Christ. 244
 Then commanded the impious judge to lead them all
 out of the broad mere, and to break their legs.
 Then began the heathen forthwith to drag them
 and brake their legs, even as was commanded them. 248
 Then sung they this psalm during the breaking,
 'Anima nostra sicut passer erepta est de laqueo venantium, et
 cetera.' That is in English,

Ure sawl is ahred of grine swa swa spearwa¹.
 þæt grin is tōbryt . and we synd alysede . 252
 Ure ealra fultum is on ðæs drihtnes naman .
 seðe geworhte heofonas and eorðan .
 þa cwædon hí amen . and heora gasta ageafon .
 and ferdon swá gemartyrode to þam ælmihtigan drihtne 256
 þe him aér gefultumode on ðam frecednyssum .
 and hi æfre getrymde oþþæt hi him tocomon .
 Ða gedyde se dema swa swa se deofol gebeotode .
 het hi ealle forbærnan on swiðe bradum fyre . 260
 ac þa bán belifon æfter þam bærnette .
 þa awurpon þa hæðenan into ðam widgillum streme .
 Þis wearð geswutelod sona æfter þrym dagum
 sumum halgan bisceope on þære ylcan byrig . 264
 Him comon to on swæfne þa soðan godes halgan .
 and sædon hwær heora bán þa gebrohte wæron .
 Hwæt þa se bisceop of his bedde arás .
 and ferde mid his preostum to ðam flode nihtes . 268
 þa scinon ða bán swa beorhte swa steorran
 on þam wætere . and hi ðæs wundrodon .
 Ealle hi becoman to anre dypan .
 and næs forloren naht on þam flode . 272
 and þæt leoht geswutelode swa hwær swa hi lagon .
 þa gebrohte se bisceop ealle þa halgan bán
 on gelimplicum scrynum . and gelogode hi up
 on geleaf-fulre cyrcan to lofe þam ælmihtigan . 276
 ðam sy wuldor . and wurðmynt on ealra worulda woruld. **AMEN.**
 Hwæt losað æfre þam ælmihtigan gode .
 Gif hwylc ungesælig mann his scyppende bið ungehyrsum .
 and nele þurh-wunian on wél-dædum oð ende . 280
 ac forlæt his gelæfan and þone leofan drihten .
 þonne bið oðer gecoren to þam kyne-helme
 þe se oðer nolde gearnian þurh geswinc .
 swá swá ge gehyrdon on þissere rædinge . 284
 þæt an þæra weard-manna wearð þam halgum geðeod .

¹ MS. spearwe, alt. to spearwa.

‘Our soul is escaped out of the snare as a sparrow,
the snare is broken, and we are delivered.

252

The help of us all is in the Name of the Lord,
of Him who made the heavens and the earth.’

Then said they ‘Amen,’ and gave up their ghosts,
and went thus martyred to the Almighty Lord,
who had before succoured them in perils,
and had ever strengthened them until they came to Him.

256

Then did the judge as the devil had commanded,
and bade burn them all in a very large fire,
but the bones remained after the burning ;
which the heathen then threw into a wide stream.

260

This was straightway revealed after three days
to a certain holy bishop in the same city.

264

To him came in a dream the true saints of God,
and said whither their bones had been carried.

Then the bishop arose from his bed,
and went with his priests to the river by night.

268

Then shone the bones as brightly as stars
in the water, and they wondered thereat ;
they had all come to [i. e. fallen into] a deep place,
and not one [bone] was lost in the flood ;
and the light revealed wheresoever they lay.

272

Then the bishop brought all the holy bones
into a seemly shrine, and laid them up
in the orthodox Church to the praise of the Almighty,
to Whom be glory and worship to all ages of ages. Amen.

276

What is ever lost to Almighty God ?

If any unhappy man be disobedient to his Creator,
and will not continue in well-doing unto the end,
but forsaketh his faith and the dear Lord,
then shall another be chosen for the crown
which the other would not earn by labour,
even as ye have heard in this lection

280

that one of the warders became associated with the saints,

284

and gelæhte þone kyne-helm þe se oðer forleas
Iudas eac se arleasa þe belæwde þone hælend .
aheng hine sylfne sona on grine . 288

and mathias se eadmoda wæs gemærsod sijpan .
and to apostole ge'coren æfter cristes æriste .
and hæfð þone wurðmynt þe se wælhreowa forleas .
þurh his agenne swicdóm þaða he sealde his scyppend . 292

Nyte we hweþer se weardmann wære æfre gefullod .
ac we witon swa þeah hwæt wise lareowas sædan .
þæt aðc ðæra þe bið acweald for cristes geleafan
bið soðlice gefullod þonnes he swytl for gode . 296

and on his blode aðwogen fram synna horwum .
and [leofað²] mid þam drihtne þe he his líf fore sealde .
Nis gode nan neod þæt we god wyrcan .
ne he nan þing ne hæt for his agenre neode . 300

ac hit fremað us sylfum swa hwæt swa he us bebyd .
and we beoð gesælige gif we urum scyppende gehersumiað .
and gif we hine sennne ofer ealle þincg lufiað .
sæðe hine forlæt he losað witodlice . 304

þeahhwæþere gelicað þam leofan drihtne .
þæt we his willan mid weorcum gefremman .
and þurh þæt ge-earnian þæt ece líf mid him .
Se apostol paulus sette on his pistole 308

þæt we soðlice synd ures scyppendes gefylstan .
swá þæt ure drihten deð þurh his gecorenan
fela þincg on worulde . and fylst him æfre swa þeah
forðan þe menn ne magon on mode asmeagan 312

sænige godnysse buton hit of gode cume .
ne naht to góðe gedón . butan godes fylste .
He is swa mihtig wyrhta . þæt he mæg awendan
yfel to gode þurh his godnysse . 316

Micel yfelnyss wæs on iudeiscum mannum .
þaða hi syrwdon mid sweatum geþance
hu hi crist acwealdon . and þæt com us to hæle .

¹ Leaf 61.² Added in a late hand ; written lyfað, altered to leofað.

0.5 .
Early English Text Society.

Aelfric's Lives of Saints,

BEING

Stanford Library

SEP 9 1954

A Set of Sermons on Saints' Days formerly observed

by the English Church,

EDITED FROM MANUSCRIPT JULIUS E. VII IN THE COTTONIAN
COLLECTION, WITH VARIOUS READINGS FROM
OTHER MANUSCRIPTS,

BY THE

REV. WALTER W. SKEAT, M.A.

Elrington and Bosworth Professor of Anglo-Saxon in the University of Cambridge.

PART I

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY N. TRÜBNER & CO., 57 AND 59 LUDGATE HILL.

MDCCLXXXI.

Price Ten Shillings.

Early English Text Society.

Committee of Management.

Director: FREDERICK J. FURNIVALL, Esq.

Treasurer: HENRY B. WHEATLEY, Esq.

Hon. Sec.: W. A. DALZIEL, Esq., 67, VICTORIA ROAD, STROUD GREEN ROAD,
FINSBURY PARK, LONDON, N.

Hon. Sec. for America: PROF. F. J. CHILD, HARVARD COLL., CAMBR., MASS., U.S.A.
J. MEADOWS COWPER, Esq. DR. J. A. H. MURRAY.
ALEXANDER J. ELLIS, Esq. EDWARD B. PEACOCK, Esq.
H. HUCKS GIBBS, Esq. REV. PROF. WALTER W. SKEAT.
S. J. HERRITAGE, Esq. HENRY SWEET, Esq.
REV. PROF. J. RAWSON LUMBY. W. ALDIS WRIGHT, Esq.
REV. PROF. J. E. B. MAYOR. PROF. J. ZUPITZA.
REV. DR. RICHARD MORRIS.

(With power to add Workers to their number.)

Bankers:

THE UNION BANK OF LONDON, 2, PRINCES STREET, LONDON, E.C.

The Publications for 1866 (except Nos. 20 and 21) are out of print. Subscribers who desire the issue for 1866 should send their guineas at once to the Hon. Secretary, in order that other Texts for 1866 may be sent to press.

The Publications for 1864 (21s.) are—

1. Early English Alliterative Poems, ab. 1360 A.D., ed. Rev. Dr. R. Morris. 18s.
2. Arthur, ab. 1440, ed. F. J. Furnivall, M.A. 4s.
3. Lauder on the Dewtie of Kyngis, etc., 1556, ed. F. Hall, D.C.L. 4s.
4. Sir Gawayne and the Green Knight, ab. 1360, ed. Rev. Dr. R. Morris. 10s.

The Publications for 1865 (21s.) are—

5. Hume's Orthographic and Congruitie of the Britan Tongue, ab. 1617, ed. H. B. Wheatley. 4s.
6. Lancelot of the Laik, ab. 1500, ed. Rev. W. W. Skeat. 8s.
7. Genesis and Exodus, ab. 1250, ed. Rev. Dr. R. Morris. 8s.
8. Morte Arthure, ab. 1440, ed. E. Brock. 7s.
9. Thynne on Speght's ed. of Chaucer, ab. 1599, ed. Dr. Kingsley and F. J. Furnivall. 10s.
10. Merlin, ab. 1440, Part I., ed. H. B. Wheatley. 2s. 6d.
11. Lyndesay's Monarche, etc., 1552, Part I., ed. S. J. Herritage, B.A. [At Press.]
12. Wright's Chaste Wife, ab. 1462, ed. F. J. Furnivall, M.A. 1s.

The Publications for 1866 (two guineas), out of print (except 20 and 21), are—

13. Seinte Marherete, 1200-1330, ed. Rev. O. Cockayne.
14. Kyng Horn, Floris and Blancheflour, etc., ed. Rev. J. R. Lumby, B.D.
15. Political, Religious, and Love Poems, ed. F. J. Furnivall.
16. The Book of Quinte Essence, ab. 1460-70, ed. F. J. Furnivall.
17. Parallel Extracts from Twenty-nine MSS. of Piers the Plowman, ed. Rev. W. W. Skeat.
18. Hali Meidenhad, ab. 1200, ed. Rev. O. Cockayne.
19. Lyndesay's Monarche, etc., Part II., ed. F. Hall, D.C.L. [At Press.]
20. Hampshire's English Prose Treatises, ed. Rev. G. G. Perry.
21. Merlin, Part II. ed. H. B. Wheatley. 4s.
22. Partenay or Lusignen, ed. Rev. W. W. Skeat.
23. Dan Michel's Ayenbite of Inwyt, 1340, ed. Rev. Dr. R. Morris. 10s. 6d.

The Publications for 1867 (21s., less Nos. 24, 26, out of print) are—

24. Hymns to the Virgin and Christ; the Parliament of Devils, etc., ab. 1430, ed. F. J. Furnivall. 3s.
25. The Stacions of Rome, the Pilgrims' Sea-voyage, with Cleme Maydenhod, ed. F. J. Furnivall. 1s.
26. Religious Pieces in Prose and Verse, from R. Thornton's MS. (ab. 1440), ed. Rev. G. G. Perry. 2s.
27. Levins's Manipulus Vocabulorum, a ryming Dictionary, 1570, ed. H. B. Wheatley. 12s.
28. William's Vision of Piers the Plowman, 1362 A.D.; Text A., ed. Rev. W. W. Skeat. 6s.
29. Early English Homilies (before 1300 A.D.), Part I. Edited by Rev. Dr. R. Morris. 7s.
30. Pierce the Ploughman's Crede, ed. Rev. W. W. Skeat. 2s.

The Publications for 1868 (21s.) are—

31. Myro's Duties of a Parish Priest, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s.
32. Early English Meals and Manners: the Boke of Norture of John Russell, the Bokes of Keruyn, Curtasye and Demeanor, the Babees Book, Urbanatis, etc., ed. F. J. Furnivall. 12s.
33. The Knight de la Tour Landry, ab. 1440 A.D. A Book for Daughters, ed. T. Wright, M.A. 8s.
34. Early English Homilies (before 1300 A.D.). Part II., ed. R. Morris, LL.D. 8s.
35. Lyndesay's Works, Part III.: The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2s.

The Publications for 1869 (21s.) are—

36. Merlin, Part III. Ed. H. B. Wheatley. On Arthurian Localities, by J. S. Stuart Glennie. 12s.
37. Sir David Lyndesay's Works, Part IV., Ane Satyre of the Three Estaits. Ed. F. Hall, D.C.L. 4s.
38. William's Vision of Piers the Plowman, Part II. Text B. Ed. Rev. W. W. Skeat, M.A. 10s. 6d.
39. Alliterative Romance of the Destruction of Troy. Ed. D. Donaldson and G. A. Panton. Part I. 10s. 6d.

The Publications for 1870 (21s.) are—

40. English Gilds, their Statutes and Customs, 1389 A.D. Ed. Toulmin Smith and Lucy T. Smith, with an Essay on Gilds and Trades-Unions, by Dr. L. Brentano. 21s.
41. William Lander's Minor Poems. Ed. F. J. Furnivall. 3s.
42. Bernardus De Cura Rei Familiaris, Early Scottish Prophecies, &c. Ed. J. R. Lumby, M.A. 2s.
43. Ratis Raving, and other Moral and Religious Pieces. Ed. J. R. Lumby, M.A. 3s.

The Publications for 1871 (21s.) are—

44. The Alliterative Romance of Joseph of Arimathea, or The Holy Grail; from the Vernon MS.; with W. de Worde's and Pynson's Lives of Joseph; ed. Rev. W. W. Skeat, M.A. 5s.
45. King Alfred's West-Saxon Version of Gregory's Pastoral Care, edited from two MSS., with an English translation, by Henry Sweet, Esq., B.A., Balliol College, Oxford. Part I. 10s.
46. Legends of the Holy Rood. Symbols of the Passion and Cross Poems, ed. Rev. Dr. R. Morris. 10s.
47. Sir David Lyndesay's Works, Part V., ed. Dr. J. A. H. Murray. 3s.
48. The Times' Whistle, and other Poems, by R. C., 1816; ed. by J. M. Cowper, Esq. 6s.

The Publications for 1872 (21s.) are—

49. An Old English Miscellany, containing a Bestiary, Kentish Sermons, Proverbs of Alfred, and Religious Poems of the 13th cent., ed. from the MSS. by the Rev. R. Morris, LL.D. 10s.
50. King Alfred's West-Saxon Version of Gregory's Pastoral Care, ed. H. Sweet, M.A. Part II. 10s.
51. The Life of St. Julian, two versions, A.D. 1230, with translations; ed. T. O. Cockayne and E. Brock. 2s.
52. Palladius on Husbondrie, english (ab. 1420 A.D.), ed. Rev. Barton Lodge, M.A. Part I. 10s.

The Publications for 1873 (21s.) are—

53. Old-English Homilies, Series II., and three Hymns to the Virgin and God, 13th-century, with the music to two of them, in old and modern notation; ed. Rev. R. Morris, LL.D. 8s.
54. The Vision of Piers Plowman, Text C: Richard the Redeles (by William, the author of the *Vision*) and The Crowned King; ed. Rev. W. W. Skeat, M.A. 18s.
55. Generydes, a Romance, ed. ab. 1440 A.D. W. Aldis Wright, M.A. Part I. 3s.

The Publications for 1874 (21s.) are—

56. The Gest Hystoriale of the Destruction of Troy, in alliterative verse; ed. by D. Donaldson, Esq., and the late Rev. G. A. Panton. Part II. 10s. 6d.
57. The Early English Version of the "Cursor Mundi"; in four Texts, edited by the Rev. R. Morris, M.A., LL.D. Part I, with 2 photolithographic facsimiles. 10s. 6d.
58. The Blickling Homilies, 971 A.D., ed. Rev. R. Morris, LL.D. Part I. 8s.

The Publications for 1875 (21s.) are—

59. The "Cursor Mundi," in four Texts, ed. Rev. Dr. R. Morris. Part II. 15s.
60. Meditacyuns on the Soper of Our Lorde (perhaps by Robert of Branne), edited from the MSS. by J. M. Cowper, Esq. 2s. 6d.
61. The Romance and Prophecies of Thomas of Erceloune, printed from five MSS.; edited by Pr. James A. H. Murray. 10s. 6d.

The Publications for 1876 (21s.) are—

62. The "Cursor Mundi," in four Texts, ed. Rev. Dr. R. Morris. Part III. 15s.
63. The Blickling Homilies, 971 A.D., ed. Rev. Dr. R. Morris. Part II. 4s.
64. Francis Thynne's Embleames and Epigrams, A.D. 1600, ed. F. J. Furnivall. 4s.
65. Be Domes Dæge (Bede's *De Die Judicii*), etc., ed. Rev. J. R. Lumby, B.D. 2s.

The Publications for 1877-80 (21s. a year) are—

66. The "Cursor Mundi," in four Texts, ed. Rev. Dr. R. Morris. Part IV, with two autotypes. 10s.	1877
67. Notes on Piers Plowman, by the Rev. W. W. Skeat, M.A. Part I. 21s.	"
68. The "Cursor Mundi," in four Texts, ed. Rev. Dr. R. Morris. Part V. 25s.	1878
69. Adam Davie's five Dreams about Edward II, &c., ed. F. J. Furnivall, M.A. 5s.	"
70. Generydes, a Romance, ed. W. Aldis Wright, M.A. Part II. 4s.	"
71. The Lay Folks Mass-Book, four texts, ed. Rev. Canon Simmons. 25s.	1879
72. Palladius on Husbondrie, english (ab. 1420 A.D.), Part II. Ed. S. J. Herrtage, B.A. 15s.	"
73. The Blickling Homilies, 971 A.D. ed. Rev. Dr. R. Morris, Part III. 10s.	1880
74. English Works of Wyclif, hitherto unprinted, ed. F. D. Matthew, Esq. 20s.	"

EXTRA SERIES.

The Publications for 1867 (21s.) are—

- I. William of Palerne; or, William and the Werwolf. Re-edited from the unique MS. in King's College, Cambridge, by the Rev. W. W. Skeat, M.A. 13s.
- II. Early English Pronunciation, with especial Reference to Shakspere and Chaucer, by A. J. Ellis, F.R.S. Part I. 10s.

The Publications for 1868 (21s.) are—

- III. Caxton's Book of Curtesye, in Three Versions. Ed. F. J. Furnivall. 5s.
- IV. Havelok the Dane. Re-edited by the Rev. W. W. Skeat, M.A. 10s.
- V. Chaucer's Boethius. Edited from the two best MSS. by Rev. Dr. R. Morris. 12s.
- VI. Chevelere Assigne. Re-edited from the unique MS. by H. H. Gibbs, Esq., M.A. 3s.

The Publications for 1869 (21s.) are—

- VII. Early English Pronunciation, by A. J. Ellis, F.R.S. Part II. 10s.
- VIII. Queen Elizabeth's Achademy, etc. Ed. F. J. Furnivall. Essays on early Italian and German Books of Courtesy, by W. M. Rossetti and Dr. E. Oswald. 13s.
- IX. Awdeley's Fraternity of Vacabondes, Harman's Caveat, etc. Ed. E. Viles and F. J. Furnivall. 7s. 6d.

The Publications for 1870 (21s.) are—

- X. Andrew Boorde's Introduction of Knowledge, 1547, Dycetary of Helth, 1542, Barnes in Defence of the Berde, 1542-3. Ed. F. J. Furnivall. 18s.
- XI. Barbour's Bruce, Part I. Ed. from MSS. and editions, by Rev. W. W. Skeat, M.A. 12s.

The Publications for 1871 (21s.) are—

- XII. England in Henry VIII's Time: a Dialogue between Cardinal Pole and Lupset, by Thomas Starkey, Chaplain to Henry VIII. Ed. J. M. Cowper. Part II. 12s. (Part I. is No. XXXII, 1878, 8s.)
- XIII. A Supplicacyon of the Beggers, by Simon Fish, 1528-9 A.D., ed. F. J. Furnivall; with A Supplication to our Moste Soueraigne Lorde; A Supplication of the Poore Commons; and The Decaye of England by the Great Multitude of Sheep, ed. by J. M. Cowper, Esq. 6s.
- XIV. Early English Pronunciation, by A. J. Ellis, Esq., F.R.S. Part III. 10s.

Early English Text Society.

The Subscription, which constitutes membership, is £1 1s. a year [and £1 1s. (Large Paper, £2 12s. 6d.) additional for the EXTRA SERIES], due in advance on the 1st of JANUARY, and should be paid either to the Society's Account at the Head Office of the Union Bank, Princes Street, London, E.C., or by Cheque or Money-Order (made payable at the Chief Office, London) to the Hon. Secretary, W. A. DALZIEL, Esq., 67, Victoria Road, Stroud Green Road, Finsbury Park, London, N., and cross 'Union Bank.' (United States Subscribers must pay for carriage to the States, 3s. a year extra for the Original Series, and 2s. a year for the Extra Series.) The Society's Texts are also sold separately at the prices put after them in the Lists.

ORIGINAL SERIES.

The Publications for 1881 will be—

75. *Catholicon Anglicum*, an early English Dictionary, from Lord Monson's MS. A.D. 1483, ed., with Introduction & Notes, by S. J. Herrtage, B.A.; and with a Preface by H. B. Wheatley. 20s.
76. *Aelfric's Metrical Lives of Saints*, in MS. Cott. Jul. E 7., ed. Rev. Prof. Skeat, M.A. Part I. 10s.

Preparing—

The Oldest English Texts, Charters, &c., ed. H. Sweet, M.A. [At Press].
Aelfric's Metrical Lives of Saints, in MS. Cott. Jul. E 7., ed. Rev. Prof. Skeat, M.A. Part II. [At Press].
Archbp. Thoresby's Catechism, &c., ed. Rev. Canon Simmons. [At Press].
Merlin, Part IV., containing Preface, Index, and Glossary. Edited by H. B. Wheatley.
King Alfred's *Orosius*, from Lord Tollemache's 9th century MS., ed. H. Sweet, M.A. [At Press].
Beowulf, the unique MS. autotyped and transliterated, ed. Prof. Zupitza, and Prof. Müllenhoff.
Piers Plowman : Notes, Glossary, &c. Part II, ed. Rev. Prof. Skeat, M.A.
Gawayne Poems, ed. F. J. Vipan, M.A.
William of Nassington's *Mirror of Life*, ed. S. J. Herrtage, B.A.
All the Early English Verse Lives of Saints, ed. Dr. C. Horstmann.
Pilgrimage of the Lyf of Manhode, in the Northern dialect, ed. S. J. Herrtage, B.A.
Anglo-Saxon and Early English Psalters, ed. W. Aldis Wright, M.A., and J. Wood.
Early English Homilies, 13th century, ed. Rev. Dr. R. Morris.
The Rule of St. Benet: 5 Texts. Anglo-Saxon, Early English, Caxton, etc., ed. Rev. Dr. R. Morris.
Cursor Mundi. Part VI. Introduction, Notes, and Glossary, ed. Rev. Dr. R. Morris.
Gospel of Nicodemus, ed. Prof. Wulcker.

EXTRA SERIES.

The Publications for 1881 will be—

XXXVII. *Charlemagne Romances*—4. *Lyf of Charles the Grete*, Pt. II., ed. S. J. Herrtage. 15s.
XXXVIII. *Charlemagne Romances*—5. *The Sowdone of Babylone*, ed. Dr. Hausknecht. 15s.

Preparing—

Charlemagne Romances—6. *The Taill of Rauf Colyear*, and the Fragments from the Auchinleck MS., ed. S. J. Herrtage. [At Press].
Another Alliterative Romance of Alexander, ed. Rev. W. W. Skeat, M.A., and J. H. Hessels, Esq. [At Press].
Barbour's Bruce, ed. Rev. W. W. Skeat. Part IV.
Guy of Warwick (14th cent. or Auchinleck MS. version), ed. Prof. Zupitza. Part I. [At Press].
Sir Bevis of Hampton, ed. Dr. E. Kölbing.
Lonelich's Holy Grail, ed. F. J. Furnivall, M.A. Part V.

The Publications for the years 1872 to 1880 (2ls. each year) are—

XV. Robert Crowley's Thirty-One Epigrams, Voyce of the Last Trumpet, Way to Wealth, etc., A.D., 1550-1
edited by J. M. Cowper, Esq. 12s. 1872
XVI. Chaucer's Treatise on the Astrolabe. Ed. Rev. W. W. Skeat, M.A. 6s. 1872
XVII. The Complainty of Scotlandne, 1549 A.D., with an Appendix of four contemporary English Tracts
(1542-48), ed. by Dr. J. A. H. Murray. Part I. 10s. 1872
XVIII. The Complainty of Scotlandne, 1549 A.D., ed. Dr. Murray. Part II. 8s. 1873
XIX. Our Ladyes Myroure, A.D. 1530, ed. Rev. J. H. Blunt, M.A. 2s. 1873
XX. Lonelich's History of the Holy Grail (ab. 1450 A.D.), from the French of Sires Robiers de Borron,
ed. F. J. Furnivall, M.A. Part I. 8s. 1874
XXI. Barbour's Bruce. Part II., ed. Rev. W. W. Skeat, M.A. 4s. 1874
XXII. Henry Brinklow's Complainty of Roderigo Mors (ab. 1542); and The Lamentacion of a Christian
against the Cittie of London, made by Roderigo Mors, A.D. 1545. Ed. J. M. Cowper. 9s. 1874
XXIII. Early English Pronunciation, by A. J. Ellis, F.R.S. Part IV. 10s. 1874
XXIV. Lonelich's History of the Holy Grail, ed. F. J. Furnivall, M.A. Part II. 10s. 1875
XXV. Guy of Warwick, 15th-century Version, ed. Prof. Zupitza. Part I. 20s. 1875
XXVI. Guy of Warwick, 15th-century Version, ed. Prof. Zupitza. Part II. 14s. 1876
XXVII. The English Works of John Fisher, Bp. of Rochester (died 1535), edited by Prof. J. E. B. Mayor,
M.A. Part I, the Text. 16s. 1876
XXVIII. Lonelich's Holy Grail, ed. F. J. Furnivall. Part III. 10s. 1877
XXIX. Barbour's Bruce. Part III., ed. Rev. W. W. Skeat, M.A. 21s. 1877
XXX. Lonelich's Holy Grail, ed. F. J. Furnivall, M.A. Part IV. 15s. 1878
XXXI. The Alliterative Romance of Alexander and Dindimus, ed. Rev. W. W. Skeat. 6s. 1878
XXXII. Starkey's "England in Henry VIII's Time," Pt. I, Starkey's Life and Letters, ed. S. J. Herrtage. 8s. 1878
XXXIII. *Gesta Romanorum* (english ab. 1440), ed. S. J. Herrtage. B.A. 15s. 1879
XXXIV. The Charlemagne Romances—1. Sir Ferumbras, from Ashm. MS. 33, ed. S. J. Herrtage. 15s. 1879
XXXV. Charlemagne Romances—2. The Sege of Melayne, Sir Otuell, &c., ed. S. J. Herrtage. 12s. 1880
XXXVI. Charlemagne Romances—3. *Lyf of Charles the Grete*, Pt. I., ed. S. J. Herrtage. 16s. 1880

LONDON: N. TRÜBNER & CO., 57 & 59, LUDGATE HILL.
BERLIN: ASHER & CO., 53, MOHRENSTRASSE.





Stanford University Libraries

3 6105 005 675 918

STANFORD UNIVERSITY LIBRARIES
CECIL H. GREEN LIBRARY
STANFORD, CALIFORNIA 94305-6004
(415) 723-1493

All books may be recalled after 7 days

DATE DUE

MAY 15 1997

APR 15 1997

Stanford University Library
Stanford, California

To renew this item or for other service, please
call as soon as possible, but not later than
the due date.

